

AMERICA

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Chronicle

Czechoslovakia.—The antagonism between Czechs and Slovaks continues to grow in intensity. Numerous political meetings of malcontent Slovaks have been dispersed by Czech soldiery with a loss of human life in each instance. The *Oppression of the Slovaks*, regarded as the chief organ of the Slovakian people, repeatedly declared that there can be no peace until the terms of the Pittsburg Convention, signed by President Masaryk, are made effective and the hitherto withheld autonomy has been granted. In consequence of these remarks the Czech legionaries, as reported by the East European Press Service, broke into the office of the paper, beat the members of the staff, wrecked the furniture and printing office, and threw the contents into the courtyard and the street. The police, although notified in time, took no notice until the destruction had been completed. When the Czech Minister, Benes, sought to speak in the Prague Parliament on the day following these outrages, he was interrupted by such cries as: "Robbers! Murderers! Oppressors of the Slovaks! They fell upon us with hand grenades! This is Czech culture!" The Catholic popular leader, Mgr. Hlinka exclaimed: "Let us go, let us leave the State, and we shall not regret it to the end of our days." Similar storms swept the Senate. Such is the Czech-Slovak amity

and fraternity of which Benes and Masaryk inform the outside world. Benes has not changed his methods. The Czech press, in addition, accused the distinguished Slovak attorney, Dr. Bela Tuka, with being in the pay of the Magyar irridenta, whereupon Mgr. Hlinka deposited 100,000 Czech crowns to be bestowed upon any one who would prove that statement. At the same time Slovak, Magyar and German deputies held a meeting at Postyen in which they resolved to unite their efforts against the Czech aggression.

The saddest consequence of the Czech tyranny is the emigration of leading Slovak citizens, who seek refuge in foreign lands, and the departure of Slovak workingmen who look for better opportunities abroad. Dr. Jules Fleischmann, the chief secretary of the Christian Social party, representing Catholic interests, recently returned from a trip through the industrial districts and through the *Kassai Naplo* gave out the following statements of the conditions existing here:

The industries of Nograd are in the most critical position. The workers of the Nograd-Gomor basin suffer the greatest misery and their despair increases daily and hourly; they are faced by the alternative of emigration or starvation. If the Government does not intervene soon, the flourishing trades of the valley will be delivered to ruin. Eighteen factories have already been shut down in the county of Nograd and the days of those still working are numbered. Prior to the war, 7,000 skilled workers were employed in this district, working for six days of the week, together 314,000 hours; today work is maintained from two to three days per week only, or 75,000 hours altogether. The picture revealed is one of complete ruin. Only the iron works at Fulek and the cotton mill at Gaes are still centers of employment, the Apatfalvi cotton mill has lately been obliged to dismiss 450 workmen. The situation is no better in Korompa, the crowds of workers being in utter distress there. Large numbers have been dismissed and those still retained work two days a week only and are not able to earn more than a quarter of the living wages. The families begin to dissolve, the men looking for farm work and the women-folk seeking town-engagements as domestic servants. The same state of misery prevails along the Golvic valley. Everywhere complaints, exasperation and tearful despair. No wonder that the feeling of the working masses is an excited one, that indications of an approaching revolution are discernible; the workers are not willing to face slow starvation.

The ruin of the industries in Slovakia involves that of the Slovak commerce as well and the treasury will lose its foremost tax-payers. Taxation, which in 1922 yielded a revenue of six and a half milliards, will now have to look to agriculture for its chief source. It is improbable, however, that such huge sums of money can be levied that way. No doubt that this increased burden will

not tend to improve the by no means rosy situation of the farm-laborers and that these will be forced to organize on a larger scale.

In the county of Szepes the population is seeking to sell its real estate and to emigrate. Two widely known industrial establishments are there dismounting their machinery and taking it to Hungary. Numerous other factories are said to be following this example. The outlook is dreary in the extreme.

Esthonia.—In 1917 Esthonia was granted autonomy by Russia. It proclaimed its complete independence when Russia fell a prey to Bolshevism and war with the Reds followed. To the Russian danger was added another from the Baltic Baron clan who looked upon the Esths as their serfs. These great land-owners no more desired Esthonian than Bolshevik rule. They consequently appealed to the Germans who drove out the invading Russians in 1918, but after the armistice the Red army returned and fighting continued until 1920. With that year the Russian menace came to an end. The people then devoted themselves to setting up their present Government. A regular Constitution was adopted by them in 1921. There is a representative Parliament elected by the people, which in turns chooses the President, the latter naming his own Cabinet. Since war did not end for Esthonia until about a year ago, the necessity of keeping an army in the field naturally retarded its progress. At this critical period of the fight for independence America sent the food that kept the nations alive, a fact that has by no means been forgotten by a grateful people.

Esthonia counts a population of 1,400,000 inhabitants. The Esths are of old Mongolian stock, akin to the Finns, and it seems probable that their future will work in with the interests of free Finland just across the way. The majority are peasants, who work hard and are dependable, but their standard of living is closely akin to that of the Russian peasant. The main difference lies in the fact that the percentage of illiteracy among Esthonians is small, while among Russians it is extremely great. Compulsory attendance at school is literally enforced, because Esthonians realize fully the advantages of a literate nation, having had the chance to observe at first hand the opposite system in Russia. The historic old University at Dorpat enrolled 3,000 students after the war. The capital, Reval, still retains all the charm of an old medieval city. Its chief attraction, aside from the glorious old architecture, is the great hunting park where the Russian Czars were wont to come for a respite from court formality. Created by Peter the Great, the small, simple house of the Emperors stands in the midst of the great forest, practically untouched by time. Near by is the more luxurious retreat designed for Catherine. The Esthonians have now converted the former royal preserves into a beautiful public park. Their repatriated countrymen are gradually coming home from Russia,

being detained on the Esthonian side of the three-mile neutral territory in quarantine until it is certain no disease will be imported. The Hoover workers have maintained a camp for these refugees, taking charge of the children, whose condition is always very bad. The Americans also supply food for the unfortunate leper colony.

Germany.—Writing to us from Münster, Westphalia, the Rev. H. J. Bruning, delegate of the American Bishops' Committee for the Catholic Relief of Central Europe and delegate also of the Bishops of Central Europe, speaks of the gratitude which the Bishops of Germany wish to express to the Catholics of America, and wherewith "their hearts overflow." The wonders which the charity of American Catholics have worked in Germany, he adds, cannot be measured since many of the Catholic institutions now in existence have been saved solely by their generosity. But owing to the terrible depreciation of the mark these institutions still continue to be threatened with destruction. A short time ago 3,000 marks was the value of a single American dollar. In consequence, the funds of Catholic foundations have been rendered almost valueless. In the following document, which the German Bishops desire to bring to the notice of American Catholics, Father Bruning describes the result of his audience with the Holy Father wherein an account of the work done for the relief of Germany by the Faithful in the United States was laid before his Holiness. Father Bruning says:

Through the kindness of His Eminence Cardinal Schulte of Cologne, I had the pleasure of being allowed to tell the Holy Father in private audience of the wonderful charity of the Bishops of America and of the American Catholics. After being conducted through the great halls of the Vatican, so rich in artistic treasures of past ages, I came at last to the anteroom of Pope Pius XI. Presently the Holy Father entered with a smile on his lips and said in perfect German, "So you come from Münster in Westphalia?" He then listened with visible pleasure to the report on the work of the American Bishops' Committee for Catholic Relief of Central Europe, under the chairmanship of His Grace G. W. Mundelein, Archbishop of Chicago, and of the kind reception which the delegates everywhere received from the Bishops and priests on whom they had the pleasure of calling.

The Holy Father then inquired with great interest how much had been collected by the organization, and on being informed that the amount was over \$1,000,000 and about 9,000,000 pounds of flour, he expressed his surprise at so favorable a response, adding with great emphasis, "Will you please convey to all the American Bishops and our good Catholics of America, that from my heart I bless them all and each one in particular for this noble generosity, and please add that whatever is done for our Catholic seminaries and institutions I consider as done to myself."

Thanking the Holy Father for his kind reception I knelt down before him to receive His blessing for our innumerable benefactors in America. This was a most gratifying conclusion of our eighteen months of charitable work, which had consisted principally in getting the Bishops of America to take up two diocesan collections for the hard-pressed institutions of Central Europe and for their poor children. To achieve this end, it had been necessary to pay more than 200 visits to Bishops, to travel 76,000 miles and pass more than 300 nights in the train. But

American Catholic Aid to Germany

God's blessing was visible on the work, and the result of the two collections is such that the Bishops of Germany, as well as the Brothers and Sisters of their diocesan institutions can hardly find words adequately to express their gratitude, or befittingly to praise this most admirable charity of the American Catholics.

In whatever part of Germany I have been since the distribution of the funds, I everywhere witnessed the same grateful enthusiasm, and heard the same remark: "Where should we now be, had it not been for the noble assistance received from America!"

I cannot conclude this gratifying report without stating that, in spite of the reports of casual visitors to Germany, the condition of several classes of people is becoming more alarming, and the existence of our Catholic institutions more precarious every day. The Bishops are fully aware of the situation, and are deeply concerned about the future of these establishments. May God inspire our American Catholics to continue, in spite of the many needs of their own country and the multiple calls on their charity, to give a helping hand to their hard pressed brethren of the Faith in Germany and Austria.

Casual visitors to Germany, who see only the outward appearances of the country, the streets, hotels and places of amusement, writes Father Bruning, carry away with them a very false impression. It is true that farmers and laborers do not suffer any real hardship, but it is difficult to understand how the middle classes live at all. "Unless something extraordinary happens," says every Bishop I meet, "we are only at the beginning of our sufferings."

Greece.—Dispatches from Athens state that the United States Government, through its Chargé d'Affaires in the Greek capital, Jefferson Caffery, took steps for the dis-

The Refugee Situation

patch to Greece of a Red Cross mission to take charge of the "refugee situation." News of this generous action, coupled with the announcement that the Red Cross appropriated an additional \$100,000 for relief work, made a deep impression on the Greek people and greatly cheered them at the moment when the entire nation feels something of a humiliation over the loss of Thrace and the failure of their campaign against the Turks.

Both in Greece itself and throughout Asia Minor, the whole refugee problem affords the gravest concern both to the Greeks themselves as well as to all other Christians. Already there is a vast exodus of Christians from Turkish territory and this will increase in the near future. The exodus will include more than 1,250,000 persons from Asia Minor, Eastern Thrace and Constantinople. So far the entire fund contributed for the care of these refugees is slightly more than \$1,000,000. The needs of these unfortunate exiles will reach a climax in a few months, when winter will be at its height. While the Greek Government will do all it can, foreign aid is necessary to prevent the loss of thousands of lives and much sufferings from starvation and exposure. It is estimated that the average per capita amount needed for relief during the winter months will be \$100. and that the total sum will be \$125,000,000. The Greek Government, it is hoped, will be able to get a considerable part of this through the loans

already being sought in London and Washington. But generous outside help is needed.

Near East.—After several dangerous halts in the Allied, Græco-Turkish conference at Mudania, which threatened to disrupt the meeting, the armistice convention was at last signed on October 10. The

The Mudania Armistice Protocol

representatives of all the powers concerned, Greece excepted, affixed their signatures to the revised protocol, which General Harington had presented to Ismet Pasha and which the Turkish Nationalist delegate had forwarded to the Angora Government for approval or rejection. In presenting the document to Ismet Pasha, General Harington informed him that it embodied Great Britain's last word and that the other powers represented at Mudania gave their entire support to the terms there outlined. The convention as finally agreed to late at night, October 10, contains the following fourteen specifications: 1. That the Greek evacuation of Eastern Thrace shall be carried out within about fifteen days. 2. That the Greek civil authorities, including the gendarmerie, shall be withdrawn as soon as possible. 3. That as soon as the Greek authorities withdraw, the civil powers shall be handed over to the Allied authorities, who shall transmit them to the Turkish authorities on the same day. 4. That this transfer shall be wholly concluded throughout Eastern Thrace within a minimum period of thirty days after the evacuation of the Greek troops has been terminated. 5. That the civil authorities of the Angora Government shall be accompanied by such forces of the Nationalist Turkish gendarmerie as are strictly necessary for the maintenance of law and order; the total strength of these officers and men shall be left to the discretion of the Nationalists, subject to the approval of the Allies. 6. That the various operations in the withdrawal of the Greek troops and the transfer of the civil administrations shall be carried out under the direction of the missions located in the various centers. 7. That in addition to these missions, Allied contingents shall occupy Eastern Thrace for the support of law and order. 8. That the withdrawal of the interallied missions and contingents shall occur within thirty days after the completion of the evacuation of the Greek forces. 9. That all troops of the Angora Government shall be withdrawn outside the zone of Allied occupation with all possible speed; new neutral zones shall be defined in the Chanak and Ismid areas by mixed commissions of men from the Allied armies and the Angora Government.

The tenth and eleventh articles of the protocol define the new limits of the Allied zone of occupation in the Constantinople and Gallipoli peninsulas, respectively. By the twelfth article, the Angora Government undertakes to respect said zones, until the withdrawal of the Allied troops and the cessation of Allied occupation. By the thirteenth, the Angora Government undertakes not to

transport troops into, nor raise and maintain an army in, Eastern Thrace, until the ratification of peace. The last article stipulates that the convention shall come into force three days after its signature. Great Britain, France, Italy and Turkey signed the protocol.

The Greeks refused to sign the document because they were out of touch with their home Government and the terms were not fully approved by the authorities at Athens. But it is understood that the Allies pledge themselves that the Greeks shall keep the terms of the convention and the Turks on their part look to the Allies to have them observed. The failure of the Greek delegate to sign was a surprise to all concerned. Colonel Mazarakis, the Greek delegate explained one at least of the reasons why he refused to do so, in a statement made to the Associated Press. According to him, the line selected in the agreement for the western boundry of Eastern Thrace implied the evacuation of territories which had been ceded to Greece by the Allies under the Treaty of Sèvres and his instructions did not cover such concessions. Later on, however, the Greeks signed the agreement.

Although the Allies complained that Turkish troops invaded some of the forbidden zones after the signature of the Nationalist delegate, Ismet Pasha, had been given to the protocol, the general impression is that the Turks are standing by the terms of the agreement and that they intend to carry out its stipulations. As to the armistice terms themselves, as the *New York Times* says: "It is a terrible thing that a portion of Thrace is to be restored to Turkish sovereignty." But they seem to be as favorable as could be had under the circumstances. By the agreement, the transfer of the disputed territory to the Turks will be accomplished under conditions which guarantee that there will be no massacres. Still more important, in the disturbed and helpless condition in which Europe finds itself, any further advance of the Turks westward is at last halted.

Rome.—According to the *Osservatore Romano*, the recent Congress of the Catholic Women's League of Italy which met in Rome, proved to be the most striking manifestation of Catholic organized energy

The Catholic Women's League shown since the war, both in the number of "congressists" in actual attendance, 4,000, and the moral influence which it represented and exercised. The League is divided into three main sections: the Catholic Women's section, the main one, that of the *Donne Cattoliche*; the Catholic Young Women's section, the *Giovanni Cattoliche*; and the section of the young women in attendance at the universities, the *Giovanni Universitarie*. The President-General of the entire body is the Marchesa Patrizi, who in a masterful exposition of the work done by the League, in the three years of its existence, clearly showed that already it had become a great religious, educational and social factor in

the life of the women of Italy. The League flourishes in 280 out of the 309 of the dioceses of the country; it has already to its credit the erection of 128 schools, in which the special needs of the poor are looked after, and in which it tries to form social workers who will carry out the high religious and patriotic ideals which it is trying to instil into its members. The League counts 400,000 members already on its rolls. In all that tends to improve the morality of the people and the dignity of family life, it plays an important part. Some time ago it secured almost 4,000,000 signatures against the divorce bill that was threatened in Parliament. In summing up its varied activities, the *Osservatore Romano* asserts that the *Unione Femminile Cattolica Italiana* is a power of the first importance mustered in the service of the Church and of Italy. It significantly adds that the young girl of today is to be the mother of tomorrow, and a Christian mother means a Christian family and a Christian society.

At the close of the Congress, the members of the League were received in audience by the Holy Father. In his reply to the address of Marchesa Patrizi, Pius XI said that he blessed the purpose and the works of the League with his whole heart. The League of the Catholic Women of Italy, they had told him, worked for the benefit and honor of the family. "The family is your field of action," said the Pope. "It is also your kingdom. May God grant that to none of you comes the temptation to renounce your kingdom, which is so profoundly rooted in nature itself, in order to aspire to other ephemeral kingdoms and vain triumphs."

Rumania.—Rumania is seething with discontent under the misrule and religious bigotry which are the order of the day. The Bucharest press itself is directing public attention to the intolerable conditions existing in the Transylvanian administration and jurisdiction. The following account is taken from the *Adeverul*:

There is no doubt that from one viewpoint at least Transylvania's unification with Old Rumania has been successfully accomplished. Today the lack of discipline and order in the administration of the country is as great as in Rumania proper. The Transylvanians have come to know the gendarmes who visit them in their prisons and cellars during night time and hang them at the police station or shoot them in the streets. The whole system of the Transylvanian administration is rotten. Theft and fraud are in full bloom. Truckloads of merchandise disappear and what remains behind is the spoil of various commercial corporations and banks. In that regard uniformity with the Kingdom has been achieved.

One last hope, we are told, is still left to Transylvania, and that is another congress at Gyulafehervar to discuss the question of severance from the Kingdom. In the meantime the Rumanian Government is gathering its army at this point and steps have already been taken to prohibit the preliminary meetings.

The Free State Constitution

JOHN A. RYAN, D.D.

The Second of a Series of Five Articles

NEXT in importance to the political status of the Free State are the civil and political rights of the individual. They are set forth in Articles 3-10. In a general way, they correspond to the first ten and the thirteenth, fourteenth, fifteenth and nineteenth amendments to the Constitution of the United States. However, they are not so numerous as the latter, nor so specific. There is a good deal to be said in favor of the view that not all the rights of the individual should be minutely defined in a written constitution; that some of them should be implied in general principles, rather than expressed in concrete propositions. In this case, the legislature has greater freedom of interpretation, and greater power to protect the people, especially the weaker classes, against the oppressive actions of mighty and cunning individuals. It can more effectively restrict the liberty of the individual to do wrong. This point will receive illustration presently.

The principal provisions of the "bill of rights" in the Free State Constitution are the following: "Men and women have equal rights as citizens;" the national language is Irish, but English is equally "official;" no person shall be deprived of liberty "except in accordance with law;" the individual is protected by a judicial process similar to that of the *habeas corpus* against unjust arrest and detention; the citizen's dwelling is inviolable; every citizen has a right to the free profession and practise of religion; no religion may be endowed, given preference or discriminated against; in grants of State aid to denominational schools, all religions must receive equal treatment; the rights of free expression of opinion, free assemblage and free association, are "guaranteed for purposes not opposed to public morality;" finally, "all citizens have the right to free elementary education." The importance of the last guarantee is obvious. So far as I know, it is not found in the Constitution of any other country.

The guarantee of individual liberty (Article 6) is comparable with the like provision in the fifth and fourteenth amendments to the Constitution of the United States. According to the Irish document, "no person shall be deprived of his liberty except in accordance with law." According to the American document, "no person shall be deprived of life, liberty, or property without due process of law." Students of social legislation know only too well how this provision has been utilized by our courts to nullify laws enacted for the protection of labor, as regards hours, night work, methods of wage payment, membership in unions, and so on. Our courts have in-

terpreted "liberty" as including almost unlimited freedom of contract, and have made "property" include the opportunity to make profits through the exploitation of the weak. An employer is deprived of both his liberty and his property when he is forbidden by law to contract with a workman for a twelve-hour day. Such is the judicial interpretation of this constitutional guarantee. As regards the guarantee of liberty, it is to be hoped that the phrase, "in accordance with law," will be accorded a more liberal humane interpretation in the Irish courts than the words, "due process of law," have received in the courts of the United States. It is to be hoped that necessary labor legislation will not be either prevented or declared unconstitutional on the ground that it denies to the employer the "liberty" of oppressing his employees. Inasmuch as "in accordance with law" has never received any such narrow construction at the hands of the English or Irish courts as "due process of law" has received in the courts of the United States, and inasmuch as British jurisprudence has not been handicapped by our unfortunate traditions and prejudices of excessive individualism, this hope will probably be realized.

So much for liberty. It is curious to note that the Free State draft contains no general guarantee affecting property. There is no provision to the effect that no person shall be deprived of property "except in accordance with law." Nevertheless, the traditional guarantees of the English legal system will probably be available, and will suffice to protect adequately the possessor of property. In this connection, it is interesting to recall the statement of so conservative a writer as ex-President Hadley, of Yale, to the effect that in no country of Europe does property enjoy such a strong constitutional position as in the United States. Apparently the Irish Free State will not destroy the universality of Mr. Hadley's proposition.

The last Article (11) of Section I is by no means the least. It declares that "the rights of the State in and to natural resources, the use of which is of national importance, shall not be alienated;" and that their exploitation shall be subject to State supervision and regulations. Had such a provision been inserted in our national Constitution, how much public waste and individual injustice would have been prevented! We should have escaped the enormous scandals, graft, theft, mismanagement and oppression that have cursed the history of our mineral, forest and water-power resources; and we should not have been subjected to such an intolerable experience as the suspension of coal mining for almost half a year.

Articles 12-49 constitute Section II, "Legislative Provisions." The national legislature, or Parliament (*Oireachtas*) is to "consist of the King and two Houses." The first House is to be known as the Chamber of Deputies (*Dail Eireann*), the second, as the Senate (*Seanad Eireann*). Concerning the functions of the King we shall have something to say presently. The franchise is extended to all qualified persons of both sexes, and no person is to have more than one vote. To participate in the election of deputies the citizen must be twenty-one years of age, but he may not vote for the senators until he is thirty.

All members of Parliament are required to take the oath of allegiance and fidelity which was inserted in the Treaty, and which was the main source of disagreement between the friends and the opponents of that instrument, when it was under discussion in the Dail. Here is the formula:

I, ———, do solemnly swear true faith and allegiance to the Constitution of the Irish Free State as by law established, and that I will be faithful to H. M. King George V, his heirs and successors by law, in virtue of the common citizenship of Ireland with Great Britain, and her adherence to and membership of the group of nations forming the British Commonwealth of Nations.

This is not the place to add one more to the long and tiresome array of elaborate and formal arguments about this oath. Not a few of them, on both sides, have been characterized by lack of precision, and some of them by lack of sincerity. However, two or three observations may prove helpful. The subscriber to the formula does not take an oath of "allegiance" to the English King, nor make himself a "subject" of the English King. The obligation of allegiance is to the "Constitution of the Irish Free State," and it comes *before* the obligation to the King of Great Britain. What is promised to the latter is "faithfulness." Observe that even this degree of loyalty is not offered to the King as a person, nor to him as ruler of Great Britain. It is given him "in virtue of the common citizenship of Ireland with Great Britain," and because of her membership in the "British Commonwealth of Nations." In other words, the King functions in the oath as a *symbol* of common citizenship and of a restricted international association. The oath is one of equality and association, rather than of subordination or subjection. That part of it which is based upon membership in the British Commonwealth of Nations, can evoke no logical objection. The members of an association ought to be faithful to the head of the association. "Common citizenship of Ireland with Great Britain," creates more difficulty. What does it mean? Not that citizens of the Free State become British citizens, for there is no such thing as the latter. Englishmen, Scotchmen, and Welshmen are not British *citizens*, but British *subjects*. Obviously the oath does not impose the latter status upon citizens of the Free State. Whatever may be the technical effect of this "common citizenship" of

the two countries, it is safe to say that for the vast majority of Irishmen citizenship in the Free State, as described in Section I and elsewhere in the draft constitution, will be infinitely more important.

The provision requiring all members of the Parliament to take the oath, is, of course, meeting with opposition. It goes beyond the language of the Treaty, inasmuch as the latter does not specify to what persons or officials the oath applies. Nevertheless, an oath which is obligatory upon no one, which is apparently offered as a counsel of perfection, would be a political anomaly. Mr. Lloyd George and his colleagues would hardly have jeopardized, as they did jeopardize, the Treaty for the sake of inserting an oath which no one was compelled to take. They must have intended the question to be determined in the Constitution. If the oath is to bind anyone, it should apply to the members of the Government. The Constitution does not impose it upon private citizens.

The Parliament is required to hold at least one session every year. Each session is to be summoned and dissolved by the Representative of the Crown, the Governor General, but the dates of these events are to be fixed by the two Houses of Parliament. As in similar situations which we shall consider later, the language of this Article (24) seems to confer upon the Governor General real authority, but that inference is immediately contradicted by another sort of language. In all these situations the Governor General goes through the motions of doing something which has already been arranged and decided by the Parliament. The Representative of the Crown is little more than a political phonograph. Still his operations do preserve and safeguard certain external forms, and satisfy certain British traditions and predilections.

The Chamber of Deputies is to number not more than one for every 20,000 nor less than one for every 30,000 of the population. Its life is four years, unless dissolution takes place earlier on the advice of the Cabinet, or Executive Council. All citizens who have reached the age of twenty-one are eligible to membership, and the election must be on the principle of proportional representation. The latter is one of the best features of the Constitution, since it enables every considerable group to have a voice in the legislature proportionate to the numerical strength of that group in the population. Suppose four members are to be elected from a certain constituency, or district, having three political parties or groups which represent, respectively, 4/8, 2/8 and 2/8 of the voters. The first group would elect two members, and the second and third one each. In the United States the largest party would get all four representatives, leaving the other two entirely unrepresented. It should be noted that proportional representation already obtains in Ireland. To it is due the selection, last June, of seventeen labor men, seven farmers and six independents for the present Dail.

An Omniscient Church

ELBRIDGE COLBY

IT is strange that the most appropriate sentence I have ever chanced upon in all literature to exemplify in a neat phrase the relative position of the churches comes from John Bunyan. In that allegory of "Pilgrim's Progress" which has been "successful above all other allegories in literature," he has made Christian declare: "I walk by the rule of my master; you walk by the rude working of your fancies." Lest I misquote or mislead or garble, I should explain that this remark is made to the characters Formalist and Hypocrisy. It is used in the midst of a passage where the Puritan author is glorifying simple religion at the expense of well-organized religion. And that is the strange part about it, for the very phrase used by Bunyan as part of an argument against the ways of the Church of Rome becomes in these days a perfect reply from the Church of Rome itself to the religious descendants of Bunyan and his ilk.

Only three years after Bunyan's work first appeared in print John Dryden, not yet a Catholic, was saying of the Catholics: "Such an omniscient church we wish indeed." It is the old quarrel between the Catholics and the Protestants. It is the old question as to whether or not we should adhere to the ancient tradition handed down age by age from the very days when the Divine Revelation was granted, or whether we should doubt like Thomas, deny like Peter, but unlike him remain obstinate in our denial, and casting aside Revelation continue to protest and add to the "Two-and-seventy jarring sects." It is the old question as to which should be the more trusted, the one Revelation or the variable and uncertain individual interpretation. The eighteenth century reeked with rationalism and with theories about the perfectibility of the human mind. Men of that day, believing they were better than the ancients, were inclined to believe most of their ills due to their form of government and the practise of religion. They considered the human mind supreme, the powers of the human mind all important, the worth of human intelligence above all other things. Like the nations of old that labored on the Tower of Babel they deemed themselves superior and almost infallible beings. They were egoists. They had forgotten the dictum of the crooked, humpbacked, little British poet so popular in their own time, who said:

"God never meant that man should scale the heavens
By strides of human wisdom."

And we have just such among us now. We hear them all the time repeating the time-worn phrase which is just as false as when it was first spoken: "I know the difference between right and wrong; I know what to do without being told; I don't need any help like that; I can take care of myself without letting anyone else run my affairs." Egoists surely. Each man "figures things out for himself," and the result is chaos and confusion.

Theories and doctrines and philosophies are in a state of flux, and what is believed once is shortly thereafter cast aside as out of date. Amateurs in wisdom set themselves up as masters of their fate and captains of their soul. The result, confusion worse confounded. No one speaks with authority, for all men have minds of equal worth. No one speaks from sufficient experience, for as has been recently said: "A new thinker when examined closely, usually proves to be merely a man who has not taken the trouble to inform himself of what other people have already thought." There are no standards, for none will admit of standards. So, such folk do not get anywhere.

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about: but evermore
Came out by the same Door as in I went.

The minute you admit the rationality of the Protestant idea of individual interpretation you pointedly deny the value of the religious creed which is Catholic and which is capable of apt application in all times and all places and in all circumstances. You cast aside, oh, my Protestant friends, "the best insurer of thy bliss" and lack "for erring judgment an unerring guide."

What, then, are the guides to practise, and where may they be found? If you would walk by the rule of your master and not by the rude workings of your own fancies, as Bunyan recommends, you must find the rule of the master and follow it. There was once a Revelation. There were certain principles established, and means of applying them, through the Sacraments. Centuries of history perfected the application of the fundamental principles. Months of argument settled little niceties. Years of practise determined small matters of precision. These things have been tried and tested and boiled down, sometimes into a small rubric. Dogma is not, as has been well phrased, the absence of thought, but the end of thought. Matters which novices in religious thought and self-styled "independents" still worry over, have already been thought out like a proposition in geometry and have received their final solution and concluding Q. E. D. The matter once having been soundly settled, there is no longer any need for thought, or for argument. Who would throw away his Euclid and begin all over again? What reasonable man would make of each proposition in geometry an "original" every time he wanted to use its sound results for practical purposes? And so in religion.

Or suppose you are a medical specialist in chemistry. After many years of research and hundreds of experiments, you discover a new specific remedy for a particular disease. You publish the results of your investigations and the convincing proofs of the same in a technical journal. These results are accepted by the medical profession. Here at last is the long desired "specific" for a disease for which there was none before. Will the physicians of the world accept the principle laid down and proved, or will each insist on continuing to experi-

ment on his sick patients and declare that he does not care for your rules and restrictions because he wants "to work out his own salvation"? And so in religion. Why waste time and worry the mind with frantic and various attempts when the way of the truth and the path of light have once been well opened and stand before us well blazoned with the signs of service and the guide-posts of proper conduct?

Truth existed in the initial Revelation. Truth has been handed down to us by tradition and made into working rules and regulations for our easy aid. The Catholic Church has not only the power of authority and the warrant of tradition, but has also that facility which is gained only by experience. It is due to these things that "that wonderful religious organization has made provision for the needs of every human soul whether it requires it for its comfort, active service or the mystical life of contemplation." As Dr. Peck has remarked: "We see how every want is understood and how for every spiritual problem an answer is provided; how the experience of twenty centuries has been stored up and how all that man has ever known is known to those who guide and perpetuate this mighty system."

If I were sick I should prefer to be treated by a man with experience in the particular malady which affects me, and if there were none such, I should prefer to be treated by a man who has specialized in that type of sickness. I should never set myself up as "able to take care of myself" in medicine or in religion. And when I am sick at heart and am troubled with something which affects my soul, I prefer to go to a man who has specialized in that sort of thing and has had experience in dealing with it in the past, and if what bothers me is something absolutely new to the realm of "faith and morals" and something in which no man has had experience, I should prefer to consult someone who has had experience in similar matters and who at least has confidence enough in his training and experience to be able to say that his pronouncements in matters of faith and morals are infallible. "Such an omniscient church we wish indeed." We certainly do not wish one which will say: "It is all a matter of individual interpretation, settle the matter yourself with your own conscience."

What Is a Liberal Education?

JOHN LA FARGE, S.J.

IT is always uncertain just how much conviction any exposition of the value, the profound lasting value, of a liberal education will bring to a generation that is scrambling for "results," and missing them in the haste of its scramble. Of course one can easily poke fun at the pretence that an A.B. means a finished process, when, as we all hear annually, life's lessons begin just when you step off the platform with the diploma in your hand.

But a liberal education lays no claim to being a finished process. It is but a stage in a man's life; an initi-

ation, not a completion; a coming of age, not a maturity. Yet so much hinges on this initiation that the choicest period of life, the richest resources of wealth, architecture, and personal service are devoted to it. Around these four years the whole vast edifice of modern education is constructed. It claims its estimate on the value that it offers, rather than on the bestowal of any immediate results.

"Be it values, however, or results," you will say, "give me something tangible!" Well, there is nothing more tangible than the world that you live in. You are obliged to make your way through a tangle of material laws and influences, and your life is tied up with innumerable other human beings. You can grope your path through the world by clinging to other people's coat-tails. If your parish priest is not too busy, he can pilot you through a good deal of it. But you do not want to grope: you want to walk. In other words, you want to be set free, to be liberated and be in a sense your own man. Hence the implication of "liberty" in a liberal education. It is the training that makes a self-governing person, a man freed from the constraint that comes with ignorance of those human principles and traditions which enable a man to guide himself through the world of circumstances and events.

If you have visited a foreign city you know the joy of shaking off your glib *cicerone*, and finding your own way around with a Baedeker and phrase-book. If you have the key to the world, even if the old key gets stuck at times in the lock, it is better than a thousand disjointed bits of advice from your over-burdened fellow-men.

Do not, however, misunderstand me. It is not a question of finding an ultimate answer to the deepest problems of the human mind. Only God has that answer, and He imparts a little of it to His creatures as He sees fit. Nor again is it a question of penetrating as far into the why and wherefore of life as your particular mind is capable of. That is a life work. No schedule of studies can be constructed to fit the ultimate capacity of any human mind. The old schoolmarm, experience, will see how far you can go, and she has no age-limit in her class.

It is rather a question of orienting yourself, as a traveler in a foreign city, of touching on these deeper problems, rather than of completely solving them. You will allot them a due place in your mental geography, you will form some idea of their importance. Moreover, you will form those habits of observation, comparison, classification, that will enable you to solve many a question without help, and give you that balance and sanity which is implied in a liberal education.

Look at those Catholic labor leaders who recently startled our placid Rhode Islanders by quoting in the Providence press the views of Leo XIII on labor. I do not know how deep an analysis these men could make of the economic situation. That might be work for a

graduate-school student. But they could put their finger on the outlines of the problem, and point to the source where a solution could be found. Those men were oriented: they were sailing by chart, not by watching the other boats, and their act was one distinctive of a liberal education.

Suppose that you are to live in a vast structure, not only to live in it, but to modify it, and actually form part of it. You were wise, in such a case, to have some master-hand show you the foundations, the girders, the joists, and give you some notion of their functions, some discrimination between their relative values. Now a liberal education, in its primary aspect, is an introduction to the structure of life. In later years, if leisure permits, you may work out the fine points, the subtle mathematical laws, the delicate principles of balance and design. Your A.B. does not cover all that. But it does mean, if properly conferred, that you have the framework of the building. It should have taught you in a manner to test and weigh and compare. You have had at least a view, even if not a searching analysis, of the primary causes of the world.

Nothing else can give you just that. Certainly not a purely technical education with its restricted scope. But my religion? Does not that orient a man sufficiently and introduce him to the great causes of the world? Your religion answers the supreme question of your supernatural destiny, and the means to attain to it, but it does not undertake to teach you, *ex professo*, those matters of natural wisdom which your own reasoning power can attain. Your religion is a guide to the work of your own reason, to safeguard and perfect the work.

This brings me to the other aspect of a liberal education, which means that you set a man free not only by orienting him as to the structure and framework of the world, but also by initiating him into the special traditions of our civilization. I say "our civilization" with a most special emphasis. Now that WJX can be heard in England, not to speak of Ireland and Wales, the International Educational Association will be proposing a general broadcasting station for the whole world, let us say on Mount Ararat, where a corps of professors will undertake to educate liberally all the tribes of the earth and the peoples thereof. Well, they may devise a college course to fit the Brahmin and the Swede, the Mexican and the Manchu. If it is a technical course, there seems no reason why that should not be possible, provided the difficulty of language be overcome, as it is overcome in the theological teaching of the Church. Or, someone may say, why not have as many forms of liberal education as there are varieties of humanity and temperament, and let each man construct the phases of his college course, as the nautilus builds the chambers of his shell?

Either of these extremes might be tenable, if we were dealing with an abstraction, and much of the humbug about liberal education has been due to its being treated

as an abstraction. There is an abstract element in it, of course, but for practical purposes a liberal education is not an *a-priori* system. It is a concrete inheritance of our race. Our European civilization, with all its national differences, is, nevertheless, a close-knit cultural unit. Just as the Roman Law, with all its modifications, due to religious principles and national usages, has nevertheless come down to us as a living body of jurisprudence, so a specified type of liberal education, with even greater modifications, has come down as a living heritage of our European civilization, and is inextricably joined with it as to both cause and effect. As theoretic systems of law, so theoretic systems of education are doomed to failure from the very essence of human nature, which lives, moves, and has its being in the concrete and traditional.

The principles with which we justify our system of education can be used, of course, to declare the values of non-European systems, and as the world continues to unify with startling rapidity, there will be an increased demand for unifying every stage of the educational process. But in a liberal education there is something which defies a world synthesis, precisely as it defies the narrow bounds of a particular nation. The school of liberal arts can neither be world-wide nor nation-bound. It is for Europe, the spiritual, not the geographical Europe. It is not for England or Italy nor America alone, nor even solely for the great Anglo-Saxon Federation of the future, whatever that may mean. The roots of such a school of liberal arts are in the two great sources of our civilized unity: the civil organization, which we inherit in great measure from Rome, and the spiritual oneness of the Church of Christ.

When a great thing becomes weak we find that it is due to division: either a division between the component parts, or else a separation from some life-giving principle. Since the position of a liberal education is weakening today in the world, may it not be due to a wrong view of civilization itself? Do we value that civilization as we should? Do we value its unity, its European unity, rising above the exaggerated national divisions of recent years? And, above all, do we grasp the causes of that unity? Until we do so, until we lay a firm hand on those things, mental and spiritual, on those things human and Divine, which are the life-giving soul of all that distinguishes us from barbarians, of all that unites the nations in higher, nobler aims, we cannot give our youth a liberal education which will compel their respect and win their gratitude.

What others may or may not be able to do, we Catholics certainly can do that. The overpowering strength of our Catholic idea of a liberal education, and by a Catholic idea I mean too what people term a conservative idea, is precisely in that cardinal point that, however we Catholics have had some of the world's polish rubbed off us in our age-long struggle with the devil, we have our grasp on those things spiritual and cultural, which

are the soul of our civilized unity. The Eucharistic Congress in Rome, not simply from a devotional but a cultural point of view, was a bigger stride toward the educational regeneration of the modern world than any conferences of doctors and savants.

There is a good deal of talk today about the "revolt of youth." Youth is sick, as they say, of these traditions and heritages, as it is sick of our civilization, with its wars and its sordidness. Yet, with all due deference to the revolters, I believe that such rebellion as there may be today, and you do not find much of it in decent Catholic schools, is not against our civilization, but against those very things wherein we have drifted away from our civilization. Our civilization, that is to say, its best and noblest heritage, is profoundly human, Catholic and joyous. The inhumanity, the materialism, the bitterness that inspires revolt is a reversion, not a progress. And if there is real rebellion against the idea of a liberal education, it is against the neglect of those factors in education which bring out its cultural nature.

The training of the heart, the training of the imaginations and the emotions, are, more than the purely intellectual training, the channel by which the individual is introduced to the wealth of our best human tradition.

Men want new objects for their imagination and emotions, they want new aspects of familiar objects. But this training cannot be given according to any abstract plan or system. No commissar of education, whether in Washington or in Moscow, can formulate rules for this all-subtle, yet all-concrete and definite work. The imaginative side of man can be trained only through contact with human imaginative tradition, thus creating a bond of fellowship with all other ages and conditions. This tradition is a body of observation, record, poetic and literary expression, and crystallized sentiment, inherent in that European civilization of which we form a part. And with the abandonment of the "conservative" idea of a liberal education, with the accretion of the experimental, the accidental and the purely technical elements, we are walling our youth off from what is theirs by right. No wonder they revolt! Give them the genuine, solidly proved philosophy of first causes, give them such applications of scientific laws as will make them see something of the structure of the non-human world, give them the true philosophy of history, and give them finally our concrete heritage of imaginative and poetic culture, and they will not revolt, but will win the world for the cause of liberal education.

Fame or Family?

ANTHONY M. BENEDIK, D.D.

IT appears more than passing strange that those idols of the public who depict so captivantly on the screen the pursuit and attainment of happiness frequently belie in real life the ideals which they portray for us in reel life. The cause of much of the recent discussion about the moral worth of the movies is undoubtedly the unpleasant notoriety which some of the greatest stars of the cinema-world have lately achieved. There is certainly a great opportunity for good in the movies, but people whose vision is clear are asking whether the good is really spiced only a little with Riley's "dust of harm," or whether the spice has not in fact overcome the flavor of the pudding.

A recent feature article in the magazines and Sunday papers describes in what manner the conjugal relations of many of the screen's celebrities have come to grief. No need to mention names, the cases are too widely known to require that. One star, who recently appeared in a picture entitled "Why Change Your Husband?", has indicated by separating from her second spouse that she is perhaps qualified to give an answer to the question. Another marital bark struck the reefs because the husband, a noted director, refused to feature his wife in a picture that he thought unsuited to her type. The curious world thrilled in the fall of 1920 when a tall, lithe Greek danced

so beautifully that one of our favorite comedienues of the screen gave her heart and hand to him. Six months later they parted: shortly after, the divorce decree followed.

The wife of the champion funny man of the pictures left him after two years of married life because, she said, he was a genius and therefore should not be tied down to a humdrum married life. She suffered no physical violence from him, but mental violence was his species, so this mature maid of nineteen decided. The present idol of the flapper-world met his first wife at a party, fell in love with her, proposed, was accepted and married, all in one night, so close to midnight that neither of them know whether they were wed today or tomorrow. The wife left him the next morning, the husband claims, while the wife declares that the husband left her a month later. All these clear statements were on a par with their preceding comprehensive knowledge of the facts. At any rate, they are divorced and rewed.

In describing the foregoing cases, we have made frequent use of the terms "wife" and "husband"; let us explain here that the terminology is merely by way of euphemism; words much harsher and more unpleasant would give a far truer description of the real state of things. Marriage is nothing but a screen behind which

to hide, at least for a time, the too human expression of very human feelings. Then, at one's whim, one can follow the example of the "Angel" of the films, who divorced her first husband because "she wanted to be free." Yet, in spite of that desire, she remarried so soon after her divorce that doubt has rested upon the legality of her second matrimonial venture.

It is a rather attractive point [goes on the article from which we are deriving our information] that movie-divorces, no matter how tragic they may be to the lay mind, in few cases really ruin the lives of the protagonists. It is a healthy sign of old Greek philosophy come to its own once more: "A mistake is merely a miss; take a shot at the old target again!"

God save the mark!

What is it that causes the wreck of these matrimonial barks? Is it temperament, or too sudden success, or public adulation, or just love of career as against love of the home? Any or all of these factors may certainly have their part in the destruction of true conjugal love, but the underlying cause is, as always, lack of religion and knowledge of God and obedience to His will. Man has become sufficient unto himself, and no longer desires the supporting hand of God and the guiding influence of His laws to show him in what manner he must fashion his conduct. If we consider the general prevalence of the divorce evil, even where the incentives of fame and name are absent, we must come to the conclusion that that is the only satisfactory answer to the question we have placed.

The stage is as bad, if not worse than, the screen. Some of the stars of the speaking stage are notorious for the variety of spouses they have had. After a married life of twenty-six years a Chicago woman of national prominence, during the past year, obtained a divorce from her husband within fifty minutes from the time she filed her plea, a speed record for the Chicago courts. And those same courts, be it known, have a reputation for speed and achievement; within the year 1921 they granted 8,000 divorces. In Michigan a husband lost his wife's love because he lacked a sense of humor and romance; she bestowed her affection upon a boarder who presumably possessed the desired qualifications. The husband obtained a divorce, and now he and the boarder have exchanged places.

Then there is the case of the Ohio preacher who gave two reasons for deserting his wife and their nine children, the first reason mentioned being that his wife grieved him by eating with her knife, and the second that she was no inspiration to him. Somewhat similar is the plea of Herr von Tschirschky, a former high military official in Germany, who has been recently granted a divorce in Potsdam on the plea of political incompatibility. His wife has been gradually turning toward the radical Left wing, while he himself belongs to the extreme Right.

In England new rules have been proposed to the proper authorities to alleviate the plight of poor women who desire to obtain divorces. Heretofore a wife could

not be admitted as a "poor person" in a matrimonial cause if the combined incomes of herself and her husband exceeded four pounds a week; and in addition, she could not bring action unless she deposited five pounds with the court. To destroy this glaring injustice and to bring the relief of divorce within the reach of any one who "wishes to be free," the new rules propose that a "poor person" may obtain the benefit of the rulings if her own income is less than four pounds a week; moreover, if she is unable to deposit five pounds with the court, it will be possible for her to obtain an order for her husband to pay the amount.

And so it goes. Every day conditions are getting worse. The recent outbreak of a minister brought statements from several members of the Protestant Episcopal hierarchy to indicate that the need is for more strict, rather than for more lax, regulation in the matter of marriage. "If the family is destroyed," says Bishop James Wise of Kansas City, "civilization is broken down." Bishop Thomas Frank Gailor of Tennessee, presiding at the meeting of Protestant Episcopal bishops, said: "The canons should be made more strict rather than loosened. When a man and woman stand before God and take each other 'unto death do us part,' they should live up to their word." "I cannot express my personal opinion too strongly," adds Bishop Irving Peake Johnson of California. "Conditions in the country today are worse than they ever were in Greece or ancient Rome." And, happily, the canon of the Episcopal Church on divorce was made somewhat stricter.

In these days of disregard for the teachings of God, however, it is doubtful whether the warning voice will be much heeded. The creature is so wanton in his pride of self that he feels no need of guiding his course of action by the precepts given to him by the Creator. But some day the reckoning must come, and only a determined fight now against the divorce evil and kindred moral blights will forfend the destroying hand of the Avenger.

The Republic of Latvia

M. C. CHOMEL.

Special Correspondent for AMERICA

I LIKE to think of this fragment of an old Lettish folk-song as illustrating the spirit of the people of the new republics of the Baltic, which have lately been taken into full partnership of the nations by reason of the gift of United States recognition.

God, give to the men of our race
Long life full of hard work!
Through each hour of such a life
Let them strive for what is best.
And bless Thou
The busy handiwork of our maidens.

Older than Russian folk-lore are the old songs of these little people, and they stress hard work as their *motif*,

work, not conquest or revenge. Having fought for and won their independence, they have put animosities behind them and with commendable singleness of purpose are directing their energies exclusively toward the accomplishment of economic stability. A peasant people, it is natural their thoughts should turn first to the beautiful country that is simply aching for cultivation.

It is in this connection that the new governments, inexperienced as they are, have shown their great wisdom, by adopting a constructive policy of land rehabilitation. In the endeavor to recultivate devastated farms much agricultural machinery was imported last year; also several thousand horses. These were sold to farmers on from ten to fifteen years' terms. Where farms have been destroyed the Latvian government has lent as many as 30,000 rubles, each, for rebuilding, on an average of five years' time, without interest.

Latvia, although its population is dominantly peasant, gives the tone to the Baltics. Riga, the Paris of the Baltics, was Russia's principal seaport before the war, and the Letts enjoyed larger contacts with the outside world than did their neighbors. It is noticeable that even the peasants are more urbane than their neighbors.

My first contact with the peasant population was on Sunday morning, as I stood at the country roadside watching them pass to the church. The women in particular were fine, vigorous persons, clean-clothed to attend Mass, but in most instances bare-footed. They wore, however, bright-colored handkerchiefs over their heads. A sturdy, intelligent peasantry, with faces full of character, was my thought that morning, a verdict confirmed by more intimate acquaintance.

Another reason why Latvia, of the three new republics, is of more especial interest to American travelers is to be found in the fact that it is closer to us in ideals and practises of republican government. Karlis Ulmanis, the first prime minister, who, it is said, may be president, was educated at the University of Nebraska, where he served later as an instructor in the agricultural college. He knows American politics forward and backwards, and works with the confidence of an American who has set out to accomplish a big task. Called from his farm when his country established its independence in 1918, it was the initiative of Ulmanis that attacked as the first problem the restoration of the land. While he was in office a great deal was done in the way of reclaiming ruined farm lands.

In estimating the progress made by the new nations it must be remembered that they have not only to repair the desolation of war, but must, as well, create and put into smooth running order the machinery of a State competent to take its place in the modern world: no light task for a people wholly inexperienced and who have been for decades oppressed by both the Russians and the Germans.

In the case of Latvia the undertaking was a colossal one, for the figures of the destruction caused by the war

are so fantastic as to seem unreal. By demolishing the buildings war dealt the greatest of all blows to Latvia's economic life. According to government registration 200,000 buildings were damaged or totally destroyed. The houses and other buildings wholly demolished numbered 85,000. Thus communes exist where almost all habitation has disappeared. In Commune Tome only three houses remain and in another place only sixty-five out of 1,254 were found untouched. Devastated buildings in the farm districts number about 80,000. In a former town not far distant from Riga two houses remain out of 800. And so the story runs.

Among the peasant farmers there is the utmost poverty. They are to be found living in the old war dugouts, in trenches, even in open fields. Time and again farms have been seen where the wretched shelter, a shack of boards and grass and mud, served to cover the sleeping quarters alone. Cooking is often done over camp fires. In spite of the hardships of such a life the peasant farmers are working cheerfully, quite resolved to keep their nation's freedom.

"We look to the peasants in the end to give balance to the country," said the official who, in the old feudal kingdomly palace where the new democratic government has established itself, explained the progress that is being made in economic recovery. The Letts are too intelligent not to understand fully the dangers and hardships of the road to freedom on which they are embarked. They know that the future, indeed, the very existence, of their country depends upon it again becoming a trade channel for Russia. Latvia has no minerals, no coal and no oil, and is not a self-sufficient economic unit. Before the war her economic function was primarily as a channel for Russian goods, both exports and imports. In time, when full agricultural productivity is reached, there will be foods to export, but that will not be for some years.

Formerly there were large industries, but these are practically idle today. First the Germans took away all rubber, copper and leather factory equipment, and much of the machinery was evacuated to Russia by the Bolsheviks. The railroads are in desperate state and attempts are made to operate them with about one-sixth of the normal equipment.

Before the war immense sugar refineries provided labor. Due to tariffs on the finished product, sugar was brought out of Russia in its raw state and finished for export. These factories, of course, now lie idle. Of factories whose total value was \$100,000,000, only the walls remain. The few attempts at restoration are negligible.

Before the war big paper mills operated in Latvia, using water power from the rivers, or, if situated in a rich forest, using cheap wood fuel for firing the boilers. They were equipped with modern machinery and occupied a leading place among Russian paper mills. The activity of these mills was developed to such an extent

that from 1899 to 1913 the turnover increased ten times. One hope of the people is that American capital for the rehabilitation of these mills will follow American recognition, since, with a single exception, it is possible to put them in a fit state for working.

The great problem, of course, is Russia's future attitude to the Baltic States. Will she, or will she not, gobble them up again? The answer would seem to be, that not for several generations, at least, will such an attempt be possible. Moscow will not look for complications of that nature for a long, long time, and the Allies have stood firmly back of the little people from the day they proclaimed their independence. The United States was the last to grant *de jure* recognition, although even she had given *de facto* recognition long ago to this little Republic.

Their other traditional enemy appears to have been totally disarmed. This enemy was that curious band of Teutons known as the German Balts, or Baltic Barons, a race of merchant princes descended from the Teutonic knights of medieval times. Although the nationals of the Baltic States made up ninety per cent of the population, the Balts forming but a small part of the remaining ten per cent, the Barons held ownership of three-fourths of the land. The natives were no better than serfs, and were treated accordingly by the Barons. Education for them was frowned upon. Russia favored the Balts because of the control which they were able to exercise over the peasants.

One of the first acts of the independent States was to take back this land of the Barons and distribute it among the people. The Balts, turned off from their magnificent estates, are poor and no longer exercise the influence of a controlling aristocracy, but the cutting up of the land has, in a measure, proved a retarding factor, as the small farmers do not possess agricultural equipment.

The new system is to rent the land to peasants at a nominal figure that renders it practically rent free. The lease is for six years, and at the end of this period a new contract may be signed. The tenant is obligated to construct a shelter at his own expense. He does not acquire title, the Government retaining control of the land. A great deal of valuable land was divided free among the soldiers.

Latvia has had constitutional government since the spring of 1920. The area of Latvia is approximately twice the size of Belgium. The country is thirty-three and a third per cent wooded. The exports are lumber, hides, flax and linseed. The population is about 1,600,000, and Riga, which before the war had half a million, now numbers less than 200,000. Besides Riga-port there are Libau, an ice-free port, and Windau, practically so. There is bi-monthly service to New York. And as the steamers are good, it is to be hoped that American tourists may begin to pay the Letts the courtesy of a visit.

COMMUNICATIONS

The Editors are not responsible for opinions expressed in this department.

Protestant Alms in Europe

To the Editor of AMERICA:

After reading the article, "Protestant Alms in Europe," I feel prompted to offer my opinion as to why Protestants are more successful than Catholics in collecting money for mission-work. It is not because Protestants are richer, but because they work, while we Catholics do almost nothing.

They have their women's, their young women's and girls' societies all working for missions. Even the Sunday school children are interested in the work, and on Saturdays these children sell homemade candy for the benefit of foreign missions. The women and girls meet twice a month to sew. From time to time they pack boxes of clothing and medical and hospital supplies which are sent to missions. Almost every week there is a mission conference or meeting in some Protestant church in the neighboring community. Then they have mission feasts at which large crowds gather to listen to the experiences of missionaries, who happen to be home on vacations.

What are we Catholics doing? Is it any wonder then Protestants are so successful when mission-work is kept so constantly before their minds? Compare this continual work to our collection once a year for the Indians and Negroes.

Recently a branch of the Catholic Women's Missionary Association of Milwaukee was organized and though little has been done except collect the membership fees, at least I am glad to know that the Catholic church has missions. I have often wondered why we hear so little about them.

Le Mars, Iowa.

E. L.

Mite Boxes in the Home

To the Editor of AMERICA:

I would like to suggest for consideration the idea of putting in the home of each Catholic family that would accept it, a small contribution box for funds for the propagation of the Faith. A small stiff round paper box, similar to the four or six ounce drug box, can be had out here for about one and one-half cents each. A label could be affixed to the side of the box stating what a deposit of one cent or of ten cents each day will do. Circulars could be distributed with the boxes. Larger sized boxes for special missions with a general appeal could be placed in stores that would permit it. These could have a placard attached stating their need and purpose. Suitable approvals should be obtained and stated on the placard, one, for example, from the Chinese Ambassador for the collection to save abandoned Chinese babies. This appeal should have a good effect.

It seems to me that there should be at least 500,000 Catholics in this country willing to donate at least one cent each day for a whole year for this purpose. This would amount to quite a sum. We should be willing to deny ourselves a cigar or a movie occasionally for the fund. This could be stated on the label; also attention could be called to the vast sum in proportion, donated by some of the other denominations for their missions. With our greater numbers we should be able to offset their wealth.

The consent and approval of the Church authorities, I think, could be easily obtained for this purpose. The subject could be spoken of from the pulpit. The women's societies could look after the collection and distribution of the boxes, either at the church or by direct calls at the homes. This idea may not be quite as feasible as I think, but it may lead to an idea more practicable. It might be advisable to try out the plan in one or two favorable localities to see what success it would have. I believe in stirring up the Faithful a little. We squander enough to finance all the missions on earth.

Sacramento.

C. F. REGAN.

AMERICA

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Prohibition Once Again

NEWSPAPERS and workmen are arguing violently about Prohibition once again, while the politicians who voted for the law "with a whisky breath" are drinking their Scotch in peace and security. Indeed, at present, the whole liquor problem is so ludicrous that even the "unspeakable" Turk is ridiculing us. Such is always the result of hypocrisy in legislation, the race that we consider the lowest in the world scoffs at our laws. And after all the origin, progress and result of Prohibition justify the Oriental sneer. Few or no public men, to say nothing of the people at large, desire the law. And this is especially true of many of the Senators and Congressmen who voted for it. At least one of them was habitually drunk during the voting period and those who abstained from liquor were not numerous enough to constitute a corporal's guard. Therefore, as the case now stands, the Government is attempting to enforce legislation which neither legislators nor people respect. Governmental orders and rulings follow one another in quick succession, and then a swarm of agents who waste the substance of hard-working citizens settle down on the country and grow fat, but do nothing to check the flow of liquors, as is evidenced from statistics like those of New York State, for instance, where deaths from alcoholism doubled the past year.

Meantime out of our blunders have arisen international complications from which will eventuate loss of American prestige and trade. Chairman Lasker of the Shipping Board suddenly announces that it is impossible to keep our ships in action, if they have to compete with foreign vessels that dispense liquor to passengers, and forthwith the Attorney General rises to the occasion and forbids alien ships to bring alcohol into our ports, even under lock and key.

Quite naturally and quite correctly other nations object to such tyranny exercised under such suspicious circumstances, and so one more row is added to the already large number of difficulties that have arisen from the most stupid and most insincere of all our laws, Prohibition. The outcome will no doubt be interesting. But so far the net results of the enactment are: widespread and absolute disrespect for the principle of authority, an army of desperate bootleggers who are growing rich through lawlessness, hosts of half-hearted Prohibition agents, around whom run rivers of whisky that arise from inexhaustible fountains and flow into the houses and clubs of the rich man, an enormous increase of drunkenness and deaths from alcoholism, a great rise in the tax-rate, international complications, and many other more or less serious detriments. And yet Prohibition is an unmixed blessing.

The Federal Coal Commission

ONE of the most important and at the same time most hopeful national events has been the recent appointment of the Federal Coal Commission. In making his selection of men, President Harding has evidently been guided solely by the desire to find a solution for this vital question, the most perplexing in the whole range of our large national economic problems. To have shown political partiality in the choice of the members of this commission would have been nothing short of criminal.

"Bread and circuses" were the demand of the Roman plebeians, whose revolutionary uprisings the popular statesmen and politicians sought to prevent by lavish gifts and imposing but brutal and bloody shows. The cry heard throughout the country today is for "Bread and coal." And it is coal that must put bread into the mouths of the hungry millions by keeping the mighty engines of industry in action and turning the wheels that grind the grain. We do not wish for a Roman paternalism, but there is need above all things of a reasonable reorganization of an industry that in the past has been hopelessly wasteful of life, energy and resources. The cost of all this waste was ultimately borne by the people, who paid the price of the coal in every article that they purchased. From its first processes of manufacture to the ultimate shipment for distribution goods are dependent upon the "black diamonds" that, at the daily risk of his life, the miner brought into the light of day. The appointment of a Federal Commission to find a solution of this problem was, therefore, not merely legitimate, but necessary.

The glaring faults in the mining industry have now, thanks to the strike, become a matter of common knowledge. "The irregularity of mining operations," as the majority report of the Bituminous Coal Commission stated, "is the primary cause of the unsatisfactory condition of the industry and results in high prices of coal and dissatisfaction among the miners." While the potential working year of the American bituminous industry is 308 days, the mines during the pasty thirty years have on

an average been in operation during only 215 days. This meant that for almost a third of each year capital was lying unproductive, that for the same length of time labor was idle through enforced unemployment, and finally that the consumer was obliged to pay out of his own pocketbook the interest on unproductive capital and the wages unearned by labor.

From the United States Geological reports we can gather that during the most prosperous period of 1920 only 337 out of 2,840 mines worked full time. Even in what is described as the "boom period" of the industry the miners could expect to average only three or four days a week. During periods of depression their working time was reduced from two to three days. While the recent strike doubtless brought with it serious hardships and great sufferings in certain regions, the miners in general were but passing through a customary period of enforced idleness, more solidly prolonged than usual. The main reason for all this, as the public has been informed time and again, was the over-development of the mines, which were capitalized and manned for an annual output of 750,000,000 tons when the greatest quantity that could ever be sold and consumed was not more than 565,000,000 tons.

This then is the tremendous problem facing our experts. It is easy to say that we should lessen our mines by one-fourth or one-third, and reduce our mine laborers in the same proportion. But how can this be accomplished, and what shall we do with the army of men thrown out of their present intermittent employment? We are now properly approaching this vexed question through the Committee carefully selected by the President, all of whose members are noted for their past accomplishments and who have been set earnestly at work upon this critical problem that for so many years has disturbed the peace of the country and threatens to cause still greater unrest. May they successfully perform their task!

Watch Immigration Laws

THE next Congress is threatened with a new agitation to restrict immigration into this country. The law now limits the number of aliens admitted in a year to three per cent of their countrymen resident here, according to the census of 1910. The new act which has already been drafted by Representative Johnson, Chairman of the House Committee on Immigration, places a year's quota at but two per cent reckoned as above.

Clearly a selective restriction of immigrants is not bad, for after all, great care should be exercised in the choice of people to whom the future destiny of the country may be committed. But the present law and the new bill are not selective and consequently neither is justified. True the protagonists of a stricter exclusion-policy declare that America received 309,556 aliens last year, far too many for assimilation in these hard times. But they forget that 165,603 of these came from countries which are not af-

ected by the quota restriction, while only 243,953 entered from nations whose nationals fall under the law. Moreover, 198,712 foreigners left us last year, leaving a gain of only 110,844. Further only 149,741 of last year's arrivals were men, while of those who departed 143,223 were males, thus leaving equivalently 6,518 male immigrants last year. Should any one doubt these figures, perhaps he will place greater confidence in the National Industrial Conference Board's report on occupational statistics in regard to last year's immigration. It says:

There was a net increase of 7,642 of the professional class, 33,630 skilled workers, 39,309 servants, and 76,106 of no occupation, including women and children, while there was a net loss of 67,332 classed as laborers. . . . Including only those classes of skilled and miscellaneous workers who have a direct relation to the labor supply of American manufacturing industry, the immigration for the first fiscal year of the new law's operation represents a net loss of 30,883 workers.

In other words, a menacing labor problem lies before us. For if we continue to shut out the stalwart men of Europe, where shall we find workers for our railways, bridges, roads, and other appurtenances of civilization. The sovereign people of the United States, if there be any such left, had better look sharp before they permit a new immigration law less liberal than the old law.

"Lord, Deliver Me from Myself!"

THE frequent prayer of a Spaniard who had long studied with great profit the secrets of his own heart, was simply, "*Defenda me, Dios, de mi!*" The justice and appropriateness of the petition seems to have much impressed Sir Thomas Browne, the renowned author of the "*Religio Medici*," for he writes, apropos of the prayer, this notable passage:

But it is the corruption that I fear within me, not the contagion of commerce without me. 'Tis that unruly regimen within me, that will destroy me; 'tis I that do infect myself; the man without a navel yet lives in me; I feel that original canker corrode and devour me; and therefore "*Defenda me Dios de mi*"; "Lord deliver me from myself," is a part of my litany, and the first voice of my retired imaginations. There is no man alone, because every man is a microcosm, and carries the whole world about him. *Nunquam minus solus quam cum solus*, though it be the apothegme of a wise man, is yet true in the mouth of a fool. Indeed, though in a wilderness, a man is never alone, not only because he is with himself and his own thoughts, but because he is with the devil, who ever consorts with our solitude, and is that unruly rebel that musters up those disordered motions which accompany our sequestered imaginations. And to speak more narrowly, there is no such thing as solitude, nor anything that can be said to be alone and by itself, but God, who is His own circle, and can subsist by Himself; all others, besides their dissimilar and heterogeneous parts, which in a manner multiply their natures, cannot subsist without the concurrence of God, and the society of that hand which doth uphold their natures. In brief, there can be nothing truly alone and by itself, which is not truly one; and such is only God: all others do transcend an unity, and so by consequence are many.

So deeply had that quaint old seventeenth century Englishman pondered on the devout Spaniard's prayer that he seems to have realized thoroughly what a profound

truth it expressed. For Sir Thomas also recalled, no doubt, Our Divine Saviour's words: "The things which proceed out of the mouth come forth from the heart, and these things defile a man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these things come forth from within and defile a man."

The men and women of today could read with great spiritual profit Dr. Browne's reflections on the cherished domestic devil that so many of us entertain in our hearts. For all who give the subject a little thought must see that the evils afflicting the world in the year 1922, as is of course equally true of those characterizing any year or age, have their fertile origin chiefly in the perverse heart of man. If the Ninth and Tenth Commandments

were only better observed and the thoughts of impurity, covetousness, hatred, pride and infidelity that come were promptly repressed instead of being sinfully entertained in the heart, how many overt deeds of wickedness would never be committed at all. For example, if the common run of men suddenly began to keep the Divine Commandment which forbids the wilful and deliberate indulgences in unchaste thoughts and desires would not a vast proportion of our theaters and "popular" amusement-places be soon forced to close their doors? Without question did Christians often make intelligent use of the Spaniard's excellent prayer, "Lord deliver me from myself!" they would be abundantly granted the grace to observe the Commandments forbidding indulgence in all sinful thoughts, and before long they would be amazed to find themselves keeping all the other Commandments too.

Literature

Art and the Artist

THE Young Things have been having a great time of late. (How one is tempted to pun basely and speak of the Junger generation!) But Jung is passing as an authority, and the Young of the Species are growing up, as is their normal nature to do. It is neither fair nor historically accurate to lay all our late vagaries of "flapper novels" and flapper manners, Young Intellectuals and their naive essays, to the war. Are our literary and social memories so short? I can remember in 1908, an aeon or so ago, to be sure, hearing a brilliant and distinguished Irishman lecture on various things of the world, from unrest in India to the politico-religious map of Europe, and nothing that has happened since has been able to surprise me. Not that he drew such a gloomy picture, but his keen, unsparing analysis of multiplex forces at work pointed to but one outcome, explosion. Four years earlier I had spent a brief period in the company of a New York group which, under cover of the decorum of the time, was the forerunner of Greenwich Village. They were the Clever Young Things of the day—or thought they were—and my own rising literary dreams gravitated me thither. They were very merry and lived a free creative life, as they said.

Of course we scorned the philistinism of our time, of course we ridiculed the platitudes of our elders, of course we indulged in witty (?) small-talk and small-beer, and smoking was not confined to the masculine members of the group. Well, one of the group has risen to possibly third-rate eminence as a dramatic critic, another is blamelessly teaching English literature in a highly select school for young ladies in New Jersey. Of the rest, I have no knowledge; maybe they still linger around the prismatic Village, still fancying themselves young aspirants for the

bays. For myself, the experience was brief, but highly curative. My desires changed from a job on a metropolitan daily to a Ph.D., and I set out on the road to the latter.

These be the experiences of my own time which make me quite unable to take the aberrance of the day very seriously. I do not think it is worth it. Theologians say that the existence of evil is permitted to enable us to choose the good; may not the existence of meretricious possibilities in literature do the same? "Art is long and time is fleeting," saith the poet, and the selective process ever seems to involve the production of a great mass of trash from which the really worth-while emerges. Not even the "Gauguinage" of the moment's fad is new; while in pursuit of that same Ph.D. did I not read volumes of psycho-medical works which described all the vagaries of cubists, post-futurists, and their ilk, as long known to specialists in insanity?

One may, however, retain an equable calm over the situation, and still deplore the waste involved. The failure of youth to achieve its dreams must be ever grievous, for so often it is due to ignorance on some one's part, lack of training in the will to choose the best, lack of training in what is the best to choose. Two recent publications show the drift; in a book of essays by a group of, it is true, rather highly self-esteeming "intellectuals," on ultra-modern America, religion is omitted, because there was no one in the group who thought it worth while to know anything about the subject. And a distinguished woman novelist, whose ideas on religion are of the most chaotic, undertakes to fill the want in a popular magazine. To read her article is to obtain new light upon the irritating failure of her novels to reach the heart of things. She is wandering in a labyrinth, and she has no clue to the exit,

nor indeed to the fact that she is in one, which is a frightfully sad state of things.

Yet it gives the answer, after all. A keen critic of the ultra-modern in literature takes sharply to task one of the young extremists, whose work he otherwise defends, because he invents his own psychology, and therefore his work is distorted, and inevitably ephemeral. The scholarly critic does not perceive that that is the matter with all of the vagarious outcrops of the period; they are strictly individual reactions, of the sort, 'tis true, which appear sporadically in every generation, but which, because they are "sports," are necessarily atypical, and destined to a sterile death. They are not, in the true sense of the word, creative at all, they are concerned not with great vital currents, but tiny swirling eddies, and like eddies, they entrap those caught in them, a lure too often to destruction.

For the truth is that there is only one sure foundation for literature, one only means for immortality of the pen as of the body and soul, and that is religion. There is no great literature past or present which has not been indissolubly linked with it. Because there alone does man touch those eternal verities which are of interest not only to his own generation, but also to the generations to come. At the present time the mass of the people, here and abroad, have been robbed by heresiarch leaders, who have often debauched great gifts in the pursuit of insane personal ambitions, and in so doing have stripped their followers of even the power to appreciate great literary excellence, should it emerge from the slime.

We have very little great literature today because we have very few great literary artists. The stream which meanders at its own sweet will over a broad flood-plain generates little power, and at the rare intervals of flood what it does possess is destructive. But dam that same stream, control and direct the force of the current, and mighty ships sail upon it, great factories producing food and other goods of life receive their power from it. So with art. The artist must not alone possess the primal gift, the power and the urge for creation, that power must be linked with its source, the Giver of all good gifts. It must be restrained, disciplined, guided, taught purpose and taste, if it is to be worth while. The truly great "creative life" of all other sorts of lives, cannot be wholly a law unto itself, if for no other reason than the waste of time and energy involved. It must live by the law of the God from whom the power came, and to whom it must return.

Doubtless the great mass of literature in any age must perish, is not worth the memory of men. And we cannot very well judge of the value of our own age. Yet because there are certain standards, taught by all the world's experience, we have reason to pause. Our young writers do not want to be fettered by a study of the classics, lest their style be cramped. Yet no one of them can come within hailing distance of the masters of style. As to the rapidity, clarity, and vivid directness of Homer, for

instance, there is no remote comparison. The traditions of *belles-lettres* are smothered in turgidity, in impossible word and phrase, without rhyme or reason. Too much of the very modern prose, for poetry is nearly a lost art, gives one the impression of a particularly joyously constructed crazy-quilt. The so-called patterns are clearly built upon the ironic dictum of "Alice in Wonderland": "Take care of the sounds, and the sense will take care of itself. It does by leaving while the "leaving is good." But no great literature can be built in such haphazard fashion.

CAROLINE E. MACGILL.

THE TREE

Cypress Tree, upstanding high,
Copper dark against the sky—
Tell me why you sigh and sigh
Always when I pass you by?
All the other trees are still,
E'en the poplar on the hill
Does not stir its silver leaves—
In your branches something grieves:
What have you to say to me
Murmuring, mysterious tree?

Long and dark upon the grass
Lies your shadow when I pass—
Unawares and suddenly,
Fearsome shudder chilleth me;
On my heart the weight of some
Unknown evil thing to come.
Leaves are singing in the sun
But your tawny fronds complain
Like a melancholy nun,
Or a wand'ring soul in pain.
What have you to say to me
Murmuring, mysterious tree?

"In a year and in a day
Will the Spoiler pass this way
Then my lofty trunk shall bleed—
And you cannot stay the deed.
They will slay me for your sake,
From my riven heart will take
Four new planks all straight and true,
For a narrow bed for you.
For a narrow bed and strong
Where you'll sleep both well and long.
This is why I sigh and sigh,
Always when you pass me by."

SYLVIA V. ORR BRIDGE.

REVIEWS

Der Heilige Franz von Borja. General der Gesellschaft Jesu, 1510-1572. Von OTTO KARRER, S.J. St. Louis: Herder. \$2.50.

The new life of St. Francis Borgia, by Father Karrer, S.J., is a book of unusual interest and importance. It reveals with extraordinary clearness the character of a man who both before and after his entrance into the Society of Jesus was one of the most prominent figures of his time. As a layman, Francis had been a model of Catholic activity, and his charity was not merely generous to the limits of his financial resources, but perfectly organized so that he overlooked no single case of suffering or destitution with-

in his jurisdiction. As a religious he repeatedly refused the cardinalate, but nonetheless exercised within the Church an influence whose extent and importance we hardly realize today. He holds, in fact, a central position in the great Catholic reformation of the sixteenth century. Even the work done by the Society in Germany at this critical period was largely made possible by him.

It must not be thought, however, that the biography under consideration is devoted merely to an apotheosis of the Saint. The writer is judicious and discriminating throughout. Even should we not agree with all his conclusions, he at least offers the uncolored facts from which we can form our own independent judgment. Thus in describing the rapid development of Jesuit education throughout the world under the generalate of St. Francis Borgia, and the remarkable growth of new colleges everywhere, he at the same time makes clear that this was not an unmixed blessing. The exhausting occupation of all available forces in grammatical studies and collegiate life dwarfed the religious and educational development of the men themselves, so that it was impossible to produce a generation such as that we find grouped around St. Ignatius. A cramping effect, as regards the development of great and striking individuality, he believes, was also brought about by the "monastic" ideals as distinct from the Ignatian ideals. The tendency towards the former was strong within certain portions of the Society, and St. Francis was merely the champion of this movement and was placed in a position to give it weight and effect.

During his own lifetime, St. Ignatius had strongly and invariably opposed this tendency, and even manifested a vehemence against it that was otherwise unusual in him. He desired no long prayers for the members of his Society, but a constant absorption of the soul in the love of God during even the busiest occupations. The half-hour of prayer prescribed for scholastics in the morning was not assigned as meditation, but as mental or oral prayer. To this were added the two examinations of conscience, constituting an hour's prayer. Never, he insisted, would he change his view on this subject. He demanded of his men mortification and self-control. This postulated, he held that "a quarter of an hour should suffice for a man of true self-abnegation to unite himself with God." That strong union of love was to be continued through all the actions of the day. Such was the religious ideal of St. Ignatius. Every moment was to be penetrated with the spirit of prayer and zeal, for the true Jesuit should "find God in all things." He desired that St. Francis Borgia himself should shorten his long prayers by half. Yet in Father Karrer's view the development of the "monastic" tendency was bound to come as a necessity, inasfar as the same strict exclusiveness in the admission of subjects was no longer observed, a point on which St. Ignatius had been inexorable. With a larger body of men, less select than in the days of the Founder, and less capable as a body of absorbing the high Ignatian ideal, it became imperative, he thinks, to abandon somewhat this idealism and recognize the need of more monastic methods. Hence followed during the generalate of St. Francis the extension to priests of the regulations for scholastics regarding the morning prayer, the lengthening of it to a full hour, the introduction of the daily recital of the Litany of the Saints, general adoption of the custom of wearing the beads which St. Ignatius had not done, and the encouragement of making the new hour of prayer an hour of meditation, although it was not prescribed as such.

St. Francis was consistent throughout. The fact that as a Jesuit he must above all be a man of action occasionally caused a bitter conflict in his soul. It was not accidental, says the author, that in his choice of a vocation he for a time looked upon the contemplative life with greater favor. The day of his election to the generalship of the Society was for him truly the day of crucifixion, for after that he was obliged more than ever "to deny himself God for the sake of God."

J.H.

A Journey in Ireland. By Wilfrid Ewart. New York: D. Appleton & Co.

Mr. Ewart says in a foreword: "The sketches and conversations embodied in the following chapters are the result of a journey to Ireland undertaken with the single object of studying the state of the country and the state of feeling in the country as to which newspapers contradicted each other and propaganda and partisanship persistently vied." The author gives an account of many interesting conversations held with moderates, extremists, men of the old and men of the new school. Of course, the story now is old, but life in Cork, Dublin, Limerick and Belfast is sketched in bloody outline during the terrible days of the Black and Tans. The questions asked by Mr. Ewart were practically the same in all places, and there is a remarkable uniformity in the answers received. 1. What are the chances of a settlement? 2. Is hatred of England taught in the schools? 3. What of the religious issue? 4. What brought about the present reign of terror, i.e., before the truce? These form the bulk of the investigation. This is a fair summary of the answers: 1. Let the leaders get together and let England put her cards on the table, give a pledge and a definite offer, not a mere promise. 2. Hatred of England is not taught in the schools. 3. No religious issue in the South. 4. Failure to put through the 1914 Bill, formation of the Ulster volunteers, Maxwell's reign of increasing persecution, executions after the 1916 rebellion and the elevation of Carson.

Absolute distrust of any English promises, deep suspicion of Lloyd George and mocking laughter at the mention of Hamar Greenwood's name were noted everywhere in the South. The world knows all this now, but it is well to go back a little and get a glimpse once more of what Ireland went through before she plunged into the present welter of blood and ashes. Mr. Ewart's book is by no means complete. Many of the most interesting and central figures were under cover or "on the run" during his visit. Interviews with these men would have improved his diary. Flying visits leave much to be desired and this was a flying visit.

J.S.H.

The Letters of Horace Howard Furness. Edited by H. H. F. J. With Illustrations. In Two Volumes. Boston: Houghton Mifflin Co. \$8.00.

These letters by the late author of the well-known "New Variorum Shakespeare" will be of special interest to his intimate friends and those who are familiar with that scholarly work to the writing of which Mr. Furness devoted most of his life, leaving the sixteenth volume all but finished when he suddenly passed away in the summer of 1912. The son of a New England Unitarian minister who settled in Philadelphia, young Furness graduated from Harvard in 1854, went abroad for two years, returned home to take up the study of law and was active during the Civil War in the work of the Sanitary Commission. Largely through the influence of Fanny Kemble, whose public readings of Shakespeare he eagerly attended as a boy in 1849, he began fifteen years later the editing of a "New Variorum" edition of "Romeo and Juliet" and from that time until the day of his death, gave himself unremittedly to the huge task of bringing out the successive volumes of the great dramatists' plays. All through Mr. Furness's letters, run references to the yearly progress of his absorbing work. Writing to W. J. Rolfe, for example, in 1899, he expresses his preferences for the comedies, saying:

When I finished "Othello," I almost swore I'd never again edit a tragedy. To live for a year or two, day and night, in a tragic atmosphere, is almost too much for my weak nature. I think I said somewhere in my notes on that play, that Shakespeare should never have written it. I think so still. It horrifies me to open its pages.

Among Mr. Furness's correspondents were Charles Francis Adams, Owen Wister, William Everett, Edwin Booth, Agnes

Repplier and Charles E. Norton. Many of his best letters are those written to his relatives, particularly to his sister "Nannie" of whom he was very fond. When the great Shakespearean commentator laid down his pen forever, it was taken up by his second son, who is now continuing the work. W. D.

'Old Morocco and the Forbidden Atlas. By C. E. ANDREWS. With Illustrations from photographs. New York: George H. Doran Co. \$3.00.

This is an American author's excellent book of travel which holiday-shoppers should keep in mind. Guided by a vivacious Frenchman whose lively little half-Moorish daughter also came along, and attended by the requisite servants, Mr. Andrews first sojourned in the ancient city of Marrakesh, the glory of the sixteenth-century Moroccan Sultans, where his harvesting eye noted and his picturesque pen described many a scene and incident which the reader will enjoy seeing with the author again. After exhausting the sights of the old city, Mr. Adams induced his guide to make with him an expedition to the "Forbidden Atlas," the almost unexplored region far to the South to which Europeans are supposed to venture only with great peril. So, evading the Morocco officials they set out, but the hardships of the journey proved almost intolerable. At last, however, the party gained the wild Berber country and reached a town and a people which had not changed or progressed, apparently, since the thirteenth century. There Mr. Andrews and his party were politely "imprisoned" in an old palace by the local Sultan, but that the European did not mind much, for even the unimprisoned inhabitants did nothing all day but eat, sleep or tell stories, for the entire population seemed to live up faithfully to the eastern proverb:

It is better to stand still than to run
It is better to sit than to stand;
It is better to lie down than to sit;
It is better to sleep than to wake.

The volume is richly illustrated with many beautiful inserted photographs. W. D.

The Direction of Human Evolution. By E. G. CONKLIN. New Edition. New York: Charles Scribner's Sons. \$2.50.

Professor Conklin has re-edited this book with a new preface in which he characterizes the recent manifestation of opposition to evolution as due to theological prejudice. This is not correct, as anyone who followed the controversy knows. Yet the writer conveys unmistakably the impression that he is very sincere in his views and in the chapters under "Evolution and Democracy" he has some good points, which however are in no way the outgrowth of his own theory of evolution. The book evidences painstaking scholarship, but a scholarship which is based on wholly false and unwarrantable assumptions. Of course, the tribal or multiple evolution of man is assumed as a fact, contrary to the dogma of Faith concerning Adam and Eve. Man, both as to body and soul has been developed from animal ancestry, yet as far as facts can be read, his evolution is at an end, except as a social being. Professor Conklin is not quite certain of the freedom of man's will and inclines to a mechanistic theory of life.

The latter part of the book is peculiarly dangerous. The supernatural is ruled out of court, and so revelation, miracles, apparitions are all discarded. Religion is modernistically held to be an emotional subjectivistic adherence to "the spirit of truth and beauty and goodness," concretely symbolized by "God," about whose personal existence no man can ever be certain, "for the problem lies beyond the reach of human knowledge." A man, to be truly religious, must care most, not for the salvation of himself, but of society. He must be "ethnocentric" not "egocentric," since "evolution has taught us the superlative importance of the

race or species." Thus it is that "the religion of evolution deals with this world rather than with the next." With such doctrines abroad in our great universities, even in one traditionally so conservative as Princeton, is it surprising that many graduates from such centres of learning are atheists? Professor Conklin repeatedly insists on "the long view of history." But those who believe in a personal God who created the world have a very long view of the history of man, reaching back to God's eternal fiat pronounced with an everlasting love and reaching forward beyond the grave to a heaven which means the vision of God face to face. F. P. LeB.

BOOKS AND AUTHORS

Booklets.—The Rev. A. M. Hackert, S.J., of St. Mary's Church, Cleveland, has prepared a little "Bona Mors Prayer Book" (\$0.40), in which sodalists will find the devotions and reflections that are most suitable attractively arranged.—The *Catholic Home Annual* for 1923 (Benziger, \$0.25), is as rich as usual in stories, articles and pictures.—"Sisters of Service" (Cath. Truth Soc. Toronto), is the stirring appeal of the Rev. George T. Daly, C. SS. R., for vocations to a new Religious Congregation of women that is being founded to meet the spiritual needs of the scattered Catholics who are settling the great Canadian Northwest.—Father Michael J. Duffy, of St. Raphael's Church, New York, has ready a good "Catechism of Christian Doctrine" for the children of primary and grammar-school grades. The chapters on the Church and the Holy Eucharist have been especially adapted to the little ones' needs.—A C. T. C. booklet that is rich in spiritual wisdom is called "Maxims of Mary Ward," containing the brief "Instructions How We Are to Conduct Ourselves Toward God, Our Neighbors and Ourselves," which that remarkably endowed seventeenth-century educator drew up.—Recent Paulist Press pamphlets are Father Cuthbert's two excellent papers on "The Ethics of Labor" and "The Ethical Basis of Wages," and Father Felix's "What is the Catholic Church?" in which he expounds her four notes.

Varia.—To lovers of the classics "Ancient Greece, a Study" (Oxford Univ. Press), by Stanley Casson, Fellow of New College, Oxford, will be a helpful *résumé* of the life and character of the Hellenes from the earliest inception of their nation down to its premature and lamentable decay. The first of the two sections of the work is an examination of the failures and successes of Greek life as a whole and the development both of government and of religious opinions from the years 1100 to 450 B.C. A careful study of the influence of Greek life upon the outside world is coupled with an exposition of the reaction of the Greek setting upon the Greek himself. The familiar figures of Greek art, literature and philosophy are subjected to clever criticism, Plato and Aristotle rightly dominating the latter part of the study. The book is not a textbook, but a brief historical criticism, clear, and not too long to be interesting.

A book on "The Pedagogy of Physical Training" (Macmillan), by Dr. C. Ward Crampton is sure to be welcomed on account of his extensive training and varied experience in so many branches of bodily upbuilding. The volume under review is intended for those who desire to become instructors in physical training, and is especially adapted to the needs of normal-school students or others who are specializing in physical culture. The preface states that practically all of the matter here presented has been previously given in the form of lectures to the students of various schools and colleges. The author intends to be concise and practical, but his interest and enthusiasm in his subject cause him to introduce so many topics that necessarily the treatment of each is lacking in depth and detail. He also quite needlessly obtrudes the bizarre theory of the pre-Adamitic man.

"A Critical Fable" (Houghton), is an anonymous little book written along the lines of Lowell's "Fable for Critics," published some sixty years ago. The writer in almost 2,500 lines of verse and doggerel gives his estimate of twenty-one modern poets, "popped off 'twixt a laugh and a pun." Masters, Frost, Vachel Lindsay, Amy Lowell and the precocious little girl, Hilda Conkling, Conrad Aiken, the two Untermeyers, and Sara Teasdale are among the poets of the day, whose works are here criticized in rhyme. A tiresome book.

Christopher Morley's recently published "Chimneysmoke" (Doran, \$1.50) is a new holiday edition of most of the verses that appeared last year in a larger but similar volume which was favorably noticed in these columns. Mr. Fogarty's pictures increase the book's attractiveness.

A Snob's Book.—Sir James Denham, judging by his portrait, is a very tired-looking prop of the British Empire, who has had nothing to do all his life and now in the evening of his days, has thought it worth while to write the "Memoirs of the Memorable" (Doran, \$5.00), giving "intimate glimpses of the truly great." Apparently the author considers none he met deserving of remembrance unless they belonged to the peerage or moved at least in that circle. There is hardly a mere American in the book. The volume contains nothing but the rapid impressions of a born snob. Anglo-phil Americans will be delighted with it. There are seven-teen photographs.

"With Dyed Garments."—Mary Sturgeon in her recent book on "Michael Field" (Macmillan), observes that the following lyric, "Desolation" "is treated with magnificent audacity of image and metaphor, while underneath runs a stream of thought, which, though it makes great leaps now and then, pouring its strong current into cataract as it goes, yet bears its craft safely up and on." Omitting the first stanza the poem reads:

Behold,
O clustered grapes,
His garment rolled,
And wrung about His waist in fold on fold!
See, there is blood
Now on His garment, vest and hood;
For He hath leapt upon a loaded vat,
And round His motion splashes the wine-fat,
Though there is none to play
The Vintage-lay.

The Word
Of God, His name . . .
But nothing heard
Save beat of His lone feet forever stirred
To tread the press—
None with Him in His loneliness;
No treader with Him in the spume, no man.

O task,
Of sacrifice,
That we may bask
In clemency and keep an undreamt Pasch!
O Treader lone,
How pitiful Thy shadow thrown,
Athwart the lake of wine that Thou hast made!
O Thou, most desolate, with limbs that wade
Among the berries, dark and wet,
Thee we forget!

Novels.—"The Tale of Triona" (Dodd, Mead), by William J. Locke, will not shake the advocacy of the author's followers for the preeminence of his "Beloved Vagabond." But they will be interested and entertained by the tale of the lady who fell in love with a myth, and how much trouble and discomfort was occasioned by the working out of the problem how to undo the consequences of deceit. There is nothing like truth after all. The counterfeit may pass for a time, but the detection comes surely and with its unpleasant incidentals.

Admirers of Casey Ryan, Mr. B. M. Bower's wild-west Irish hero, may meet him again in the author's latest novel, "The Trail of the White Mule" (Little, Brown, \$1.75). After briefly enduring town life as a married man, Casey makes for the mountains once more, where thrilling adventures with moonshiners, etc., are never lacking. Those content with formula-constructed stories read such novels.—"South of the Line" (Doubleday), is a book of short-stories by Ralph Stock, an English writer. A Kanaka girl, whose home is an island in the South Sea is the central figure of many of the tales and the adventures there of Europeans make up the stories.

"Nobody's Girl" (Cupples & Leon Co., New York), which Florence Crewe-Jones has translated from the French of Hector Malot, is the story of the adventures had by Perrine, a thirteen-year-old orphan, on her journey from Paris to Amiens in search of her relatives. The author describes with great sympathy and understanding the hardship and sufferings of the very poor. Little Perrine almost dies of starvation on the road, but on reaching the neighborhood of her destination, gets work in her grandfather's factory though he does not learn who she is till the end of the book. The brave child's character is well-portrayed, and the account of how she finally comes into her own makes an excellent story. Thelma Gooch's pictures and the binding, etc., show the volume is meant for a holiday book.

Who was the man with the white muffler drawn up to the eyes? And who was the heavily veiled woman? Answer these questions and you are on the track that is sure to lead to the discovery of the murderer of Mr. Ashton. In spite of the strong circumstantial evidence pointing to Hyde as the criminal you will not for a moment agree with Inspector Trillford that he is really the murderer. Well, who was? By all means read "The Middle of Things" (Knopf) and you will find out—eventually. The story is told in Mr. J. S. Fletcher's best style, and the plot, suggested apparently by the famous Fitchbourne case, is sufficiently complicated to satisfy the most fastidious critic of detective stories.

In "The Moth Decides" (Knopf), Edward Jewell attempts to give us a psychological study of a Protestant Minister who apparently knows neither his own mind nor the minds of others, the Minister's wife, a plain matter-of-fact creature, and his two daughters, the older one, Louise, being the "Moth" that in the brief period of twenty-four hours passes through kaleidoscopic changes of heart and ultimately succeeds somehow or other in reaching a decision on marriage. The younger sister, Hilda, and Leslie, once deeply in love with the shallow and placid Louise, are the only characters that can be said to present attractive traits. Marjory, the maiden aunt, is decidedly unconventional; while the remaining characters, Lynndal Barry and Barrett O'Donnell, are too faintly sketched to present themselves clearly to the reader's imagination. The story drags, and the tone throughout is cynical and depressing.—The setting of John Eyton's volume of short-stories entitled "The Dancing Fakir" (Longmans, \$2.00), is modern. India and the material are incidents, which are not always very interesting, in the lives of the native and British inhabitants, and there are several good animal-tales.—Upton Sinclair, no doubt, in his new novel, "They Call Me Carpenter," intends to shock very much his Christian readers, but he only succeeds in being tiresome and silly. He brings back Our Lord as a Red agitator.

"Nicolette" (Doran), by Baroness Orczy, is a sweet, clean little love-story in which Nicolette, a Provence peasant girl wins, by her devotion, the heir of a lordly title and a bankrupt and ruined estate. The hero is not of heroic stature, in fact, you are more or less sorry for Nicolette, especially if the villainess, the old grandmother of the hero, a woman who had an unethical sense of what the honor of the family demanded, lived long after Nicolette's love had won the day. The book's readers will surely be won by the heroine.

Sociology

Pastels from Life

MRS. PERKINS was reclining on a chair, wrapped comfortably warm in her steamer rug. She was reading. To rest her eyes, and, possibly, her head, she would gaze on the rhythmic rolling of the sunlit sea.

She was going to land at Southampton, go up to London, which she would "do" on a bus, thence to the battle-fields, for she yearned to see those poppies on Flanders' fields, as she doted on flowers. She was traveling alone, for her husband—but that's another story.

"Pleasant day, Mrs. Perkins," said a clean-cut young man, named Leonard Burke, a table-neighbor of Mrs. Perkins. He was going to London on law business.

"Yes, Mr. Burke," she answered, "and a charming day for reading and reveries. I'm reading 'The Mayflower' by Ibañez. Don't you just adore him? I'm just reveling in this story."

"Pardon me, Mrs. Perkins, if I change the word reveling to wallowing. When I wish to fill my nostrils with the smell of fish, I go down to the fish wharves. Do you recall the scene in the New Testament where the devil tempted Jesus to adore Him? He is doing work along the same lines today, and through writers like Ibañez. I admit the author's descriptions are colorful and vivid. His principles are diabolical. He's a revolutionary in politics and morals, and I scorn him for his venomously slanderous attacks on my Church; for, Mrs. Perkins, I'm a Catholic."

"You amaze me," said Mrs. Perkins languidly, "for an intelligent man you're so narrow. I'm a Catholic, and I presume I was as blindly narrow as you when I left the convent school, but a finishing school and society have opened my eyes."

"Yes," answered Mr. Burke, "and the eyes of Adam and Eve were opened, and they were ashamed. Toss the 'Mayflower' overboard, and let it be wrecked on Plymouth Rock."

* * *

Forward on the same deck was a group of four. There were mother, her unmarried daughter, Elsie, and her daughter, Alice, who was married to Alfred Keane, a well-known actor in spoken and picture-drama. Elsie was returning to Paris to complete her vocal studies before entering on concert work. Everybody who passed by had a pleasant word for the group and grateful thanks to the actor for his genial and generous entertainment the night before. "Thanks," said he, "but the box-receipts were low."

"As low," said Elsie, "as some of your first one-night stands." All laughed good naturedly, but he rejoined: "I hope the 'frost' of your early houses will not affect your vocal chords." "Hush now," said the mother, stopping her knitting, "and, Alfred, read some more from that vademecum of yours."

And Alfred, the actor and the idol of many audiences, took a book from his pocket. It wasn't a bouquet of poisoned flowers, nor yet the frothy trifles of a withered heart. It was "Thoughts from the Little Flower of Jesus," whom he called Teresita, his little pet Saint. He opened the book and read at random:

I just now heard a few notes of a distant concert, and I thought how soon I am to hear the music of heaven. Yet that hope gave me joy only for an instant: my heart thrills to think of the love that will be mine—mine to receive—mine to give. My mission, which is to make men love God as I love Him, and to point out my little path to heaven, will shortly commence. I will spend my heavenly life in doing good on earth.

He stopped. "And she has helped me," he said, "in my work, and, Elsie, let the Little Flower grow in your heart and your songs will have the perfume of heaven." This was a group of loyal Catholics. Their eyes were always open to the things of God, because their hearts were pure.

* * *

"Good morning, Mrs. Allen, so the baby has come."

"Yes, Father, God bless him. "And how many now, ten?" "God love you, Father, no, only seven." Then the Father blessed mother, the child, and the children, and pressed a maternal blessing into the mother's hand, and started to go.

"God bless you, Father, for this will be a great help. John has been sick for a while, and has had only three days' work a week for the past two months." "I'm glad I had it, Mrs. Allen. No, not another word. Pray for me. Good morning."

This was a scene on the top floor of a tenement in which there was no lift. The rooms were far from tidy, for the oldest child, a girl of fourteen, was the temporary mother of the family. True Mrs. Shea, who lived on the same floor, came in a couple of times a day to care for the mother and the new-born, but as she had her own family to look after, she could not spare the time to put the house to rights. A small room near the mother's served as a dining-room, play-room, and drying room. The children were all gathered around the table on which were two bottles of milk, some dry bread, and slices of ham. Under the table were a cat and dog fighting for a bone, polished white.

* * *

Park Avenue is not very far west from Second Avenue. It is fast becoming the Upper Grand Canyon of Manhattan. The dwellings are called apartment-houses, not tenements. These houses are builded high in the air, and the rents are somewhat higher.

In one of these aerial hungalows, we have another study. The lady of the house condescended to enter the kitchen. It was a passing call on the cook. "Mary," said the lady of the jade-necklace decoration and jaded face, "I wish you would broil a tender chop and cut a piece of liver in small pieces for Reggie; for the precious darling isn't well."

Was Reggie her husband or her child? Neither, for she merely tolerated her husband, and though Mrs. Eloise de Goblet had vulgarian tastes, she wasn't vulgarian enough to be a mother of children. Measles and whooping-cough were *de trop*, but the cries of a teething child were horrid.

No, Reggie was a dog. That is, it was supposed to be a dog. It looked like a child's weather-beaten muff. Yes, Reggie was sick. He, she, or it, had bronchitis, with a slight endocarditis, and an atrophied condition of the caudal appendage. The dog specialist—ten dollars a visit—had advised watchful nursing, select diet and absolute rest. When the precious darling was convalescing a change of air, say, to Lakewood, would put Reggie on his four legs again.

Then Mrs. Eloise de Goblet of the jade decoration left the kitchen to Mary and her splendidly-suppressed Hibernian wrath. Annie, the waitress, had heard the special order for Reggie, and, also, Lizzie, the maid.

"So, Mary, 'tis a fine job you have, cook to a dog," said they. "Yes," said Mary, "but by the Saints of Ireland I'd rather be the cook than the waitress or maid." A council of war was held. An ultimatum would be given, or in their own words, they would give notice, that unless Reggie were sent to a home for asthmatic dogs they would quit on the first of the month. And Reggie still wheezes in his old home.

And such is life, true and false, the former happy, the latter miserable.

WILLIAM ENNIS.

Education

Extending Premedical Training

THE most expensive university course for any student is the medical course," recently remarked an educator. "And properly so," he added, "since the prospective physician will deal with the most expensive commodity of all, with human life. It is desirable that the equipment of such a person be of the best, mentally, morally, and physically. To purchase this best requires considerable expenditure in money, time, and effort."

Naturally, the expense entailed in following the medical course limits the number of students at once. State boards, educational institutions, medical schools, and medical associations all insist on high standards. Indeed, it was through their agency that so many of the medical mills were eliminated, that up to ten years ago turned out numerous, but chiefly weak and incompetent physicians with very inadequate training. As a result the standards are very high and the bodies mentioned are concerned in maintaining them so for the medical profession.

As the various professions become crowded, the tendency is to increase the training period or the educational requirements for entry into the professional course. Thus in law, engineering, and other professional subjects some

schools now require five and even six years of university work, of which from one to three years are preparatory, the remainder professional. Although it can hardly be said that the medical profession is overcrowded at present, still one hears numerous recommendations to increase the training beyond the six years, including the two preparatory and four medical years now generally demanded, to a total of seven and eight years. Advocates of a seven-year course point to the fact that not a few medical schools already require three or four years' preparatory work, such as Harvard, Hopkins, Chicago, and California. They point to the additional fact that while many medical schools may, in theory, require only two years of preparatory work, in practice, because the demand for admission is so great, as at Pennsylvania, for instance, only students with three or four years of premedical work are selected.

These protagonists further point out that the present training is too purely technical, that the student is too little trained in the humanities to be properly fitted for the standing his profession gives him in his community. Hence the desirability of an additional year of preparatory work, to be devoted largely to cultural subjects—to the "humanities," which should aid somewhat to achieve the desired end, namely a better perspective, and fitness for leadership.

The proposal, as far as it goes, has a commendable purpose. In practice, however, the additional premedical year serves only to oust certain courses from the medical curriculum and to place them in the preparatory schedule. There is some justification for such action, since the courses in question properly belong to departments other than medical, although also medical in application, and because too many non-medical students are interested in them. I have in mind particularly the following subjects: bacteriology, physiology, embryology, parasitology, histology (microscopic anatomy), and physiological chemistry (biochemistry).

It is admitted that these subjects owe much of their present day development to the laborious researches of medical men and to the aid of the medical schools. Yet strictly speaking, bacteriology belongs to botany, or at least to the botanical group, while physiology, embryology, histology, and parasitology belong to zoology, and physiological chemistry to chemistry. As a matter of fact, the four zoological subjects are regarded as essential features of any well-balanced zoology curriculum, are rated as requisites for students majoring in zoology, and are taught in such zoology departments. Similarly, bacteriology is an essential to training in biology, and especially in botany and certain lines of agricultural training. And even more pronounced, physiological chemistry is of wide application to a multitude of different sciences, such as botany, zoology, bacteriology, plant pathology, physiology, agronomy, and so on, quite aside from the very necessary interest it has for the medical student.

Indeed, it is because of the argument as summarized in

the preceding paragraph, that many medical schools have removed, or propose to remove, at least some of these courses from the medical faculties and place them in their proper department. Concomitantly, these same courses are no longer carried on the medical curriculum, but placed on the preparatory list. This means the restriction of medical curricula to purely medical subjects, and stops unnecessary duplication. In addition, this rearrangement permits more time to be given to the purely medical subjects. In this fashion the medical school is thoroughly benefited.

But this "house cleaning" works havoc with the cultural training that the third premedical year is intended to provide. This is a point the advocates of a seven-year course fail to consider. On the contrary, they enthuse over the "marked benefits." The added year, they say, should mean the following for the medical schools: 1. A higher type of student, since only those of good mind, and with sufficient energy, ambition, and will-power to overcome obstacles will enter. In other words, only the fittest will survive, and thus a more efficient type of physician and surgeon will be trained. These men will bring a more "mature" mind to their practise. 2. The strenuous requirements in time, money, and effort will keep all but the most desirable from beginning the work and thus the profession will be saved from over-crowding. 3. The work in the schools will be of a purely professional nature and no longer include "preparatory" subjects. 4. Students, because of the extension of preparatory work, will receive a better training in cultural subjects such as history, languages, economics, and especially those subjects which will help them to attain leadership in the community.

In effect, however, particularly the last end is subverted, for the simple reason that a number of subjects such as embryology, histology, physiology, etc., are placed in the category of preparatory subjects. Since the average medical course requires an aggregate of twenty-four to thirty credit or semester hours in these subjects, and since there is frequently some additional requirement or other in the biological and physical sciences that the student must offer, there remains very little time during the proposed third year for the "cultural" phases. In this respect the proposed change of program is subversive of its aim. Eventually, since the desirability of "cultural" training will continue with the changed curriculum, a fourth year will be necessary and of course will be advocated. What this tendency must lead to we shall consider in another article.

In brief, what is here said of primary medical training holds equally true of other professions. Lawyers, engineers, agriculturists state that the professional training should be shortened but that cultural training should be lengthened, making a total of from five to seven years of university work. As for medical men, there is actually a movement on to recommend the discontinuance of doctorate degree for any but their own profession.

R. DE ST. DENIS.

Note and Comment

In Aid of Motherhood

WORK that should in a special way appeal to Catholic charity is that established by the Catholic women at Berlin in behalf of poor mothers expecting delivery. Because of the impossibility of purchasing the necessary linen with their few depreciated marks these impoverished mothers are seriously tempted to rid themselves of the child they carry beneath their heart, or else will find themselves helpless to provide for it even the common decencies of life. The situation is one clamoring for the aid of Christian charity. The high prices of children's linen and clothing in German currency and the cost of the necessary attendance at birth are such as to render it impossible for the Catholic Mothers' Association of Berlin to give all the assistance that is imperatively needed. It is difficult to picture the apprehension and often the anguish of the future mothers under such circumstances, while their gratitude to their benefactors is great in proportion. "I pray each day for them," a mother says, "and shall teach my little one to pray with me when it can fold its hands." Catholic women are doing what they can to offer help, as Father Diebel, S.J., in charge of this work, writes to us: "We take up collections in our societies and apply to the local welfare associations, but without private help we cannot obtain the necessary means." Donations for this purpose will gladly be forwarded to him.

Protestants Condemn Ku Klux Klan

FOLLOWING the resolution adopted by the General Convention of the Protestant Episcopal Church, in Portland, Ore., denouncing any men or group of men propagating class, race or religious animosity as "disloyal to the teachings of the Gospel of Christ and to the foundation principles of the American Commonwealth," there now comes a strong and plain condemnation of similar organizations by the Administrative Committee of the Federal Council of the Churches of Christ. It is made, we are officially informed, to correct "the mistaken impression that the Ku Klux Klan deserves and is receiving the support of the Protestant Churches." The declaration says:

The Administrative Committee of the Federal Council of the Churches of Christ in America records its strong conviction that the recent rise of organizations whose members are masked, oath-bound and unknown, and whose activities have the effect of arousing religious prejudice and racial antipathies, is fraught with grave consequences to the Church and to society at large. Any organization whose activities tend to set class against class or race against race is consistent neither with the ideals of the churches nor with true patriotism, however vigorous or sincere may be its professions of religion and Americanism.

Evils of lawlessness and immorality, however serious, can never be remedied by secret, private and unauthorized action. They must be handled by the State and by the recognized forces of education. For groups of individuals wearing masks and con-

cealing their identity to pass judgment on men and women and to carry out humiliating measures of their own devising, is subversive of every principle of civilized government, and undermines respect for the established agencies of law and order. Any body of men, unidentified and banded together to achieve in a partisan spirit the purposes of a sectional, political, racial or sectarian group, is almost certain to fall into the very evils of mob rule against which the spirit of Christian democracy and Americanism makes vigorous and constant protest.

The efforts of religious organizations to seek control of municipal administration in certain communities, the Committee continues, are not to be fought by these equally intolerable methods, and it declares itself opposed to any movement "which overrides the processes of law and order, and which tends to complicate and make more difficult the work of cooperation between the various political, racial and religious groups in the Republic."

New Mission Ruling by Great Britain

NEW concessions have been made by England which, it appears, practically break down the last barriers excluding Catholic missionary priests of "former enemy nationality" from the wide mission territories under the English flag. The cable dispatch from London to the *Chicago Tribune*, conveying the intelligence, reads:

Under a new ruling by Winston Churchill, Colonial Secretary, and Viscount Peel, Secretary of India, priests of former enemy nationality will be admitted, if they are vouched for by an approved religious society and endorsed by Cardinal Bourne, Archbishop of Westminster. They will be required to give assurance that they will abstain from political propaganda. The order is immediately effective.

Mgr. Kelley explains that all restrictions on "enemy" missionaries, whether as individuals or groups, seem now to be done away with except for German East Africa, where fighting is going on today. French missionaries have been sent to the latter colonies, but the missions are undermanned and many stations remain closed.

Mr. Floyd Keeler in New Fields

THE Catholic mission cause in the United States is greatly indebted to the intelligent zeal of Mr. Floyd Keeler, who lately resigned as chief field representative of the Catholic Students' Mission Crusade only to devote himself to another form of missionary endeavor by assuming a position in the Maryknoll Preparatory College, Clarks Summit, Pa. Before his entry into the Catholic Church Mr. Keeler had served as archdeacon in the Protestant Episcopal Church. Mr. Keeler is to be followed in his former office by no single worker but by a corps of students selected as representatives from the larger centers of Crusade activity. Thus Mr. Frank C. Toombs has already been appointed from the Louisville district, Miss Edna Smith from the San Francisco district, Miss Lucille Mannix from the district of Denver, and Mr. Edward Louis Stephens from the Southeastern dis-

trick, embracing North Carolina, South Carolina, Georgia and Florida. At present the Crusade is established in 492 institutions of higher learning and counts a membership that well exceeds 30,000.

Labor Publications in the United States

THE combined reading public of the labor press in the United States is roughly estimated, according to the *Labor Age*, at between 3,000,000 and 4,000,000. But this body of readers represents "a rather scattered and incohesive mass of public opinion." About 150 labor weeklies, one hundred monthlies and less than a dozen dailies are published here in English. The three English Socialist and labor papers which have a large circulation are the *Seattle Union Record*, the *Minnesota Daily Star* and the *Milwaukee Leader*. The *New York Call* is said to maintain itself, but precariously, and in general radical journals have with difficulty supported themselves since the war. Nonetheless about a hundred Socialist and other Red publications are still issued in various foreign languages throughout the United States. The Yiddish paper *Forward* is claimed to be the largest labor and Socialist daily in the world today. It is a pity that with our millions of Catholic industrial laborers we have not developed a more extensive Catholic social press. This may be largely due to the fusion of Catholic and non-Catholic workers in our American labor organizations, but it is also due to the astonishing want of interest in the scientific study of the labor question manifested by those who should be the natural leaders of the people, and by Catholics in general. We must here congratulate the Central Society in having given its members the excellently edited *Central-Blatt and Social Justice*, which can rank with our best social publications.

Living Links with the Catholic Past

FROM different sources come to us notices of the recent anniversary celebrations, in England and in Germany, of organizations that have survived since the days of medieval guilds. During the month of September the Gild Merchant of Preston held its public festivities, which now take place every twenty years, but which in earlier centuries were an annual event. The gild itself was established almost 800 years ago. Bringing us back to a date somewhat less remote, the Berlin Bakers' Gild celebrated this same year the six hundred and fiftieth anniversary of its foundation. However greatly changed in their nature, these organizations still remain as living links with the Catholic past, and something at least of the old Catholic tradition is recalled in their pageants and parades. A religious celebration fitly marked the commemorative festivities of the German gild, while in England the Lancashire Catholics who organized the gild celebrations presented the history of the English martyrs.